PASTORAL INSTRUCTION,

OF THE

Baltes, Peter Joseph

BISHOP OF ALTON

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ST. JOSEPH'S CHURCH,
SAN JOSE, CAL.

TO THE

Clergy, Secular and Regular, and to the Religious Communities, Etc., of his Diocese.

PART SECOND.—CONTINUED.

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PREFACE.

Having spoken of Mass and Vespers, the ordinary and most solemn functions of the Catholic Church, we now come to Special and Extraordinary Devotions and Exercises. By Special and Extraordinary Devotions and Exercises we here mean those religious functions which, though they do not, per se, always bind under pain of sin, contribute greatly to increase in us and our people Christian piety and fervor. Such are Advent and Lenten Services, Expositions of the Blessed Sacrament, May Devotions, Novenas, Missions, etc. There is nothing better calculated to arouse from their lethargy a people that has been allowed to grow cold in religion than these exercises when properly conducted. Like special calls from Heaven, they are the extraordinary times of special graces, of which ascetic writers say so many fine things. Thousands have been reclaimed and saved by them, who without them, would have been lost. Some clergymen are too extravagant, others too sparing, both as to the number and manner of holding these devotions; whilst others do absolutely nothing in this respect, except what they are obliged to do under pain of grievous sin. With the latter, excepting perhaps the color of vestments, Easter-Sunday and an ordinary Sunday are the same. This is not the spirit of the Church: she wishes vestments to be rich, and altars gorgeously decorated, and her chant to be solemn, in proportion as the feast is great.

Extravagance in relation to the number of special devotions, or the manner of holding them, must also be avoided: by it they lose their meaning and effect, and often beget a sinful and scandalous rivalry between even very religious persons; and thus create what has probably been the most fruitful source of abuses against the rubrics, and of accidents, loss of life, and consequent scandals. Hence, to be pleasing to God, and to produce permanent good, these exercises must be held according to order. Scrupulous obedience to authority regulating them, and the desire of promoting God's honor and glory, and our neighbor's good, must accompany them from beginning to end.

To be too sparing in the number of special devotions, or too penurious about the expenses connected with them, is one about as bad as the other: the former, as already stated, is to withhold powerful means of salvation from the people; the latter is to deprive these devotions of their legitimate novelty and vigor, and tends rather to paralyze than to stimulate true piety. As for those who only do in this respect what they cannot avoid without sin, it is established beyond a doubt, that when such are allowed to remain in charge of a congregation long, the result is anything but desirable; many of their people following their example will, at most, only do for God and their souls, what they cannot omit without sin. Such have not the true apostolic spirit of the holy ministry: they are neither hot nor cold, and many of their people end by falling into the same deplorable condition. Whatever savors of a want of meaning must be carefully kept away from these exercises. In a mixed community we must be able to give solid reasons for whatever we do in things of this kind. What might do well in a purely Catholic community, might be out of place here.

To meet the requirements of our people, and to leave no room for arbitrariness and the consequent evils, we shall speak of the principal special devotions in use amongst us, as near as possible according to the order in which they follow each other in the ecclesiastical year. We shall give them as held at our Cathedral, and as we wish to see them held and observed, as far as practicable, in every church of the diocese where there is a resident priest. We shall speak not only of the exercises themselves, but also of the order, manner, and means, required to carry them on, to make them successful. We shall treat of each in a separate chapter.

PART SECOND.

DIVINE SERVICE IN DETAIL.

(CONTINUED.)

CHAPTER THIRD.

THE USE OF CHURCH BELLS.

90. To say nothing of that order which cannot possibly exist in a community which has no bell, the spiritual advantages and benefits derived from church bells when consecrated, are great beyond all calculation. No one who believes that God will hear the prayers of his Church will deny this. Please look over the prayers, and notice the favors which the Bishop, in the name of the Church, asks for all those who will hear the sound of those bells. These prayers, we must believe, will continue to hover over those bells, and will accompany their sound so long as the bells will be used for the end for which they were consecrated. To have your people called to divine service by the bells of another church, when you might as well have your own, is like getting others to preach to them when you should do it yourselves.

91. Every church and chapel intended for the public, should have at least one bell. Parochial churches should have not less than two. In this respect we recommend the rule given by St. Charles Borromeo and Benedict xiii. namely: for a Cathedral, not less than five, nor more than seven; for a Parish church, not more than three, nor less than two; for poor churches, and chapels, not more than one. See DeMontault L. iv. p. 351. Where there is but one bell, people may mistake the second, and even the third ringing for the first, and thus arrive too late for service. Hence, we cannot approve the conduct of those who prefer to have one very large bell to two or three smaller ones. Iron or steel bells may be used for school and other purposes; but, though they may be consecrated, unless where the people are very poor, they should not be bought for churches.

92. The Roman Pontifical says that the bell should not be raised to its place in the belfry before it is consecrated: "Signum vel campana debet benedici, antequam ponatur in campanili." The S. R. C. has declared this to be de necessitate praecepti; so that seculars and regulars who have put bells into their belfries that were not previously consecrated, may and should be compelled by the Bishop to take them down again, to have them consecrated. See Gardell. and Muehlb. on the word campana. When at all convenient, the Bishop of the diocese should bless bells destined for religious purposes: it is only by the special authority of the Holy See he can delegate other clergymen to do this for him; even mitred Abbots cannot do it without this special delegation. We therefore wish clergymen, secular and regular, to make it convenient for us to perform this function, even if, at times, it inconvenienced them

considerably to wait till we can be present. When clergymen wish to have bells blessed, they should carefully prepare everything as per Pontifical. By attending to this, much delay, and inconvenience, and annoyance will be avoided.

93. When bells of a parochial church have been consecrated, they come under the jurisdiction of the Bishop of the diocese, and cannot be lawfully used for secular or political purposes without his consent; which latter, when once granted, will continue till it be revoked: "Pro pulsatione campanarum ad præfatos usus necesse non est ab ordinario licentiam petere toties quoties pulsandæ sunt, sed sufficit eamdem semel petere pro semper." S. C. Ep. et Reg. Jun. 8, 1592. Authors wish us to be sparing in the use of our consecrated bells for any other purpose than the one for which they were intended. They may be used without any difficulty to sound the alarm for fire, or any other imminent danger.

94. We wish the following rules to be observed about the ringing of bells: (1) Excepting the days mentioned in Holy Week, the sign shall be given for the Angelus every morning, noon and evening. At Rome it is done as follows: Three strokes on the bell for *Angelus Domini, etc.;* four strokes for *Ecce Ancilla Domini, etc;* five strokes for *Et Verbum Caro, etc.* The verse and prayer which we recite after the Angelus, not belonging to it, are not said at Rome; hence, after the three signs have been given, the whole is ended by a single stroke on the same bell. See Mgr. De Montault, as above quoted. Where there are two bells, in this country, the strokes are given on the larger, after which the smaller is rung for about a minute. Benedict xiii. 14 Sept., 1724, granted an indulgence of a hundred

days for every day the Angelus is recited at the sound of the bell for such, and a plenary indulgence once a month, if it be recited every day for a month. See Prinzivalli n. 62. To gain the plenary indulgence confession and communion are required. Where there is no bell, the indulgences may be gained by reciting the Angelus about the time the sign is given for it elsewhere. To make sure of the indulgence the bell should give the sign in the morning before sunrise, at noon, and in the evening shortly after sunset. "Primo diluculo, circa meridiem et sub vesperam." Acta 1, p. 629. The difficulty will probably be in the morning. Let us get as near the time as we possibly can. At government fortifications, throughout the world, a salute is fired at sunrise, another at noon, and another at sunset. Let us, who have sworn fidelity and allegiance to the standard of Christ, not be more sleepy or less vigilant and punctual than those who have sworn allegiance to the flag of a mere temporal prince; (2) Benedict xiv., 22 April, 1742, decreed that, instead of the Angelus, the Regina Coeli should be recited during the Paschal time. The Angelus is said kneeling, except Saturday evening and all day Sunday: the Regina Coeli must be said standing the whole time. Those who can recite the Regina Coeli will not conform with the wish of the Church, nor will they gain the indulgence, if they recite the Angelus. We wish the rule given by the Sovereign Pontiffs to be observed everywhere in this diocese. The clergy will, therefore, have the goodness to recite the Regina Coeli with their people during Paschal time. Let our children be taught the one as well as the other, at home and at school. That the people may know when to recite the one, and when the other is to be recited, the bells shall not be rung for one as they are for the other: the bell, which is struck for the Angelus, shall be rung for the Regina Coeli so as not to leave any pause from the beginning to the end of ringing. The indulgence may be gained even when the bells are not blessed. See Acta as above; (3) On ordinary week days one bell shall be rung for mass, and this 20 minutes before the commencement of mass. Where there are three bells, the intermediate one should be rung; where there are two, the smaller one, unless it be too small to be heard at a distance. On minor feasts of our Lord and of the Blessed Virgin Mary, a larger bell should give the sign. When the Bishop is in the act of visiting a parish, propter solemnitatem, two or three bells shall be rung for his mass, whether it be on a week-day or Sunday; (4) On Sundays and solemnized feasts, when there are two masses, the sign shall be given twice for the first mass: where there are two bells, the first sign shall be given three-quarters of an hour before mass with the smaller bell, and twenty minutes before mass with the larger one. For high mass, on Sundays and holy days, where there are two bells, the first sign shall be given with the smaller bell, one hour before mass; the second sign, with the larger bell, 35 minutes before mass; the third and last sign, with both bells, 20 minutes before mass. Three or more bells shall be rung only on great feasts. After the last sign on Sundays and holy days of obligation, before high mass, the beads shall be recited with the people for the conversion of sinners. The Rector of the church may select a good man, or a boy who serves at mass to do this: all the servers at mass should be present: let it be done before an altar of the Blessed Virgin Mary; (5) For Vespers on Sundays and holy days of obligation the number of signs shall be given in the same way, and with the same bells as for high mass; but, to not disturb the Sunday School, they must be given at a different time, viz: the first a quarter of an hour before Sunday School commences; the second, when the time of hearing the lesson, as per Pastoral, part 1, n. 81, has expired; and the last, about ten minutes before Vespers, when the clergyman in charge has finished his instructions, as per same n. 81. When there is no Sunday School, which may possibly happen once in a while, particularly on great feasts, the signs should be given for Vespers at the same intervals as for high mass; (6) On the eves of feasts of the first-class which are solemnized, all the church bells shall be rung in festive style; the first time, after the sign of the Angelus at noon; the second time, about 4 o'clock P. M.; the third time, after the sign of the Angelus in the evening; and again, on the morning of the feast, immediately after the sign of the Angelus. This shall be observed on the eves of Christmas, Easter, Ascension, Pentecost, Assumption, All Saints, Immaculate Conception, and of the Patron Saint of the parochial church; also on the eves and mornings of the solemn exposition of the Blessed Sacrament for the forty hours prayer, the triduum, and the thirteen hours exposition; and as long as the exposition lasts, three times a day, after the sign for the Angelus. Gardell. Instr. Clem. n. 1. ad. xi.; also on the eve of the Episcopal Visitation: "Die S. Visitationem præcedente sonabitur in lætitiæ argumentum campanis Cathedralis et aliarum quoque ecclesiarum." Martinucci vi. c. xxxvi., n. 6: For the morning following see same chapter n. 35. See also Cærem. Episc. L. 1, c. xv., n. 4, etc. N. B.—Immediately after the ringing of the bell for the Angelus or the Regina Coeli, as the case may be, before the bells are put in motion for festive ringing, they should all be struck in quick succession, three or more times, as if for alarm, upon which the festive ringing may commence; (7) On every Saturday evening after the Angelus bell, two bells, where there is that number, shall be rung in festive style; (8) On every Sunday and holy day of obligation, and other days which are solemnized by high mass, one bell shall be struck three times at the elevation of the Host, and the same at the elevation of the chalice. This shall not be done at low masses nor at private high masses. At a Pontifical high mass, the bells in the belfry are rung at the sanctus, and again at the elevation. Martinucci v. c. ix., ns. 126-129; (9) During novenas, May devotions and other evening devotions, the sign shall be given twice: the first time with one bell, three-quarters of an hour before service; the second with two bells, twenty minutes before service is to commence; (10) During procession with the Blessed Sacrament, except on Holy Thursday and Good Friday, whether inside of the church or outside, the bells of the church shall be rung in festive style, not continually, but at intervals; (11) At funerals the sign for mass shall be given as above. Immediately after this sign, the bells shall not be rung, but tolled, except for children who died before they were seven years of age. Where there are three bells, the largest one should be rung and tolled for those who were married; the intermediate, for adults who were unmarried; the smallest, for children that died under seven years of age. The plaintive tolling of the bell shall continue till mass commences, which is supposed to be about a quarter of an hour after the sign for mass has ceased. At a requiem high mass of first class with deacon and sub-deacon, the bell shall be tolled whilst the *Dies irae* is being sung, also after mass during the *Libera*, and for fifteen minutes after the funeral has left the church. On All Souls day, three bells shall be tolled as above; it may be done thus: Give the largest one stroke, then the next largest, etc.; then pause for about a minute, and let the same be repeated. After giving the largest bell the first stroke for three times, let the order be inverted, commencing with the smallest bell, and continuing as above, when another variation may follow, by commencing with the intermediate bell, and thus as many variations may be produced as there are bells. This method is recommended. See Mgr DeMontault L. iv. C. x. no. 12. He says, at Rome only two bells are used for this purpose. At funerals of priests and Bishops, the same order shall be observed as that given for All Souls day. The same order may be observed for the mayor of a city and high officers of the State or general government, when they are buried according to the rites of the Catholic Church: it may also be observed for other Catholic laics. In the latter case they must have been great and special benefactors of the church, or their friends must pay ten dollars, one dollar of which shall be given the sacristan who by order of the Rector rings the bells; the remaining nine dollars shall go to the church treasury. N. B.—At funerals of children who died before they were seven years of age, the bell shall not be tolled, but rung; (12) Immediately after the death of a priest the bells of the church with which he has been connected shall be tolled for about a quarter of an hour: afterwards they shall be rung not longer than five minutes. When the death occurs during the night, the tolling and ringing shall take place after the sign for the Angelus in the morning. Upon the death of the Bishop of the diocese, if he die at home, the tolling shall be done at the Cathedral first, after which it is done at all the churches and chapels of the city; and later, at a fixed time, by order of the Vicar General, after the sign has been given from the Cathedral, the bells of all the churches of the city join in the ringing for not less than fifteen minutes. Martinucci vi., c. xlvii. n. 6. When the Bishop's death takes place at night, the tolling at the Cathedral may be done, without the ringing, immediately. The same is repeated, and the ringing is done after the Angelus in the morning. What is here prescribed for the place of the Bishop's residence, is intended also for every place in the diocese where there is a Catholic church having bells. When the news of the death of their Bishop is received, to have all pass off in good order, and to the edification of the faithful, the clergy must have an understanding with each other about the time of tolling and ringing; (13) After the death of a priest, whether he be Rector or assistant, the bells of the church with which he was connected at the time of his death, shall be tolled every hour, night and day, by giving each bell one stroke. After the Angelus, morning, noon and evening, they shall be tolled for five minutes. The tolling at every hour shall continue to the time of the funeral; that after the Angelus, if he was the Rector, shall continue for seven days, if he was assistant, for three days, after the funeral. The same, except tolling every hour, shall be done for the Bishop seven days throughout the whole diocese. At the Cathedral, tolling after the Angelus shall continue for thirty days; (14) What is prescribed for the Bishop in this chapter, shall be observed also for the Sovereign Pontiff. Tolling every hour, night and day, being intended to bring the faithful to pray at the remains of the honored deceased; if the deceased was a priest, it shall take place only at the church with which he was connected at the time of his death; if the Bishop, it shall be done only at the Cathedral. Tolling after the Angelus shall continue for the deceased Pope till his successor be elected, provided such be not delayed more than thirty days; (15) On the day of the Bishop's or Pope's funeral, or as soon thereafter as possible, solemn funeral services shall be held throughout the diocese. On this day bells shall be tolled as at the Cathedral; (16) When a church or other place is put under interdict, the consecrated bells of such church or other place are not rung, except on the feasts of Christmas, Easter, Pentecost, Corpus Christi, Assumption of the Blessed Virgin Mary, Immaculate Conception, and during the octaves of same feasts. On these days, and the eves of same, the bells are rung in festive style, and solemn service is held, to which the people are admitted, notwithstanding the interdict. The persons who are under the interdict, or on whose account the interdict exists, if they be not under the major excommunication, may also enter the church, but they shall not be allowed to approach the altar. When the churches of regulars are placed under interdict, besides the above feasts, they are allowed to ring bells and hold service, as above, on the principal feasts of their order. See Muehlb. suppl. vol. i. p. 404.

95. But it may be asked: Are regulars obliged to observe the Bishop's orders in regard to the ringing of bells? We must distinguish: Either they have charge of parochial churches, or they have not. If they have, they are bound,

like seculars; for, like seculars, they are subject to the Bishop in whatsoever pertains to the charge of souls directly or indirectly. If they have not, then, either the Bishop directs his mandate to the parochial clergy exclusively, or he does not. If the former, they are not obliged to ring, simply bacause they receive no orders to do so; if the latter, i. e.: if the Bishop orders the bells of all the churches in his diocese to be rung, regulars must ring their bells, even when they are not especially mentioned in the mandate. This was decided by S. R. C., April 3, 1821. "An jubente ordinario, ut in quibusdam solemnitatibus, vel in alio peculiari casu sonus aeris campanae omnium ecclesiarum edatur, praefatae ecclesiae (regularium) aliaeve quantumvis exemptae ejus mandato parere teneantur? Resp. Affirmative." Manuale n. 115; Gardell, n. 4578 ad 3.

96. Have Bishops or others the right to prevent regulars from ringing the bell of their monastery? They have no such right whatever, as long as regulars keep within the limits of their rules. The ringing of their monastery bell is a part of the rule of their order, the observance of which is secured to them by the Holy See and the Bishop of the diocese.

97. Have Bishops or the parochial clergy the right to prevent regulars that have churches, but not the cura, from ringing their church bell for divine service whilst service is going on at the parochial church? As for the parochial clergy, whether secular or religious, they have no right whatever to interfere with regulars in this regard; if they have any grievances, they have the right to bring such before the Bishop of the diocese, and if necessary, to the Holy See. As far as the Bishops are concerned, they only then have

the right to interfere when such regulars violate parochial rights, or evidently injure the financial condition of the parish church, or the cause of religion. See n. 52, Part 2, of this Pastoral. In Europe, where the churches are supported from pious foundations, the former, i. e.: financial injury would not likely follow; in the United States, where all parochial churches are built and kept up by those who attend them, it very likely would follow. If we understand the Council of Trent and the many declarations of the Sacred Congregations on this subject correctly, the parochial clergy, both secular and regular, have often considered their rights violated by regulars that have no cura, when there was no such violation at all. The Council of Trent Sess. xxiv. c. iv. DeReform. says: "The Bishop shall diligently admonish the people, that each one is bound to be present at his own parish church, where it can be conveniently done, to hear the word of God." Consequently the Bishop has no right to compel the people, but only to admonish them. They are not always bound to be present at their parish church, but only when it can be done conveniently: Therefore, when not convenient they may go elsewhere. During the same Session c. xiv. DeReform. the Council says: "Where the parish churches have no certain boundaries, neither have the Rectors thereof their own proper people to govern, but administer the sacraments to all indiscriminately who desire them, the holy Synod enjoins on Bishops, that for the greater security of the salvation of the souls committed to their charge, having divided the people into fixed and proper parishes, they shall assign to each parish its own perpetual and peculiar parish priest who may know his own parishioners, and from whom alone they may licitly receive the Sacraments."

The sacraments here meant are Baptism, Matrimony and Extreme Unction. Other sacraments, therefore, may be received elsewhere.

When the parochial clergy, secular or regular, are what they should be; when they keep their churches in a manner becoming the house of God, and lay all due stress on the decency of divine worship; when they instruct their people and catechise their children, look after their poor, sick and dying, and do all things, as far as practicable, as prescribed by the Councils of the Church, the faithful when necessary, should be obliged, or at least urged, as the Council of Trent says, to attend the instructions and parochial services at their own parish churches. In this country, where, as above stated, the only support which parochial churches receive, is from those who attend them, there is an additional and powerful motive for obliging, as far as possible, each to attend his own church. In our opinion, therefore, it is against the spirit of the Church, and in this country particularly, it would be a great mistake, and ruinous to religion, if seculars or regulars, who have churches without the cura, were allowed, to ring their bells for service on Sundays and holidays of obligation, to encourage the people of the parish churches to flock to them instead of complying with the Council of Trent which says that, when convenient, they are bound to be present at their own parish churches.

But, it may be said that the bells in question are rung, and the devotions are held, for those who do not find it convenient to attend their parish churches. This may appear plausible to some; to us it looks like a very poor pretext, and a very poor excuse for doing what has generated much bad blood and scandal. Most people will have little scruple in making it inconvenient to attend a church to which they are under many obligations, and at which they are under the vigilant eye of their parochial clergy who are responsible for them, when they can attend one to which they are not under any such obligations, and where their conduct will not be so closely watched. Regulars who have charge of parishes, and have to keep up schools, etc., understand this as well as seculars. They would object very much to have the Bishop erect in their midst a church of regulars of another order, or of seculars, without the cura, if such were to be allowed to interfere with them in the manner stated. The many declarations of the Sacred Congregations on such like points prove that, when the matter is brought home to them, seculars and regulars can be equally touchy on a subject of this kind.

We say, it is ruinous to religion; because where it is done this is evident: the result is, and cannot be otherwise, than that which the Council of Trent is most anxious to prevent; namely, the people leave the parish church which, as a rule, they have to support, or in which they are under some other restraint, and go to one in which they are free from this burden: the parish priests do not see their people, and consequently do not know them; and the people do not know their parish priests. Not knowing their parochial clergy, they have no special respect for them: consequently they do not fear their reproaches for misdeeds. Feeling themselves to be under no special obligation to them, and knowing that they are not obliged to be present at the churches of those who have no cura, by degrees they think little of missing mass, vespers, the sermon, catechism, etc., and the parish priests and their churches, when they are not supported by pious foundations, do, and must, become seriously embarrassed by poverty. Such, as far as attending service is concerned, is actually the condition of affairs in all, and only in those countries, v. g., in Italy, and even in the city of Rome, where regulars and perhaps others having churches, but no cura, are allowed to interfere with the parochial clergy in the manner above stated. See Analecta Juris Pontificii of 1877, col. 21, III. which without giving the cause, as far as attending mass is concerned, gives a state of things too sad to relate here.

We say, when the parochial clergy, secular and regular, are what they should be, etc. For if they were anything else; for example, if from a want of a proper ecclesiastical spirit, they did not keep the house of God clean and in good repair; if they only gave the people such service and devotions as they cannot omit without mortal sin; if instead of preaching the word of God as commanded, they only scolded the people, treated them to personalities; if they neglected catechising their children, etc., in such an emergency, which may come up now and then and which may perhaps have existed pretty generally with seculars and regulars at the time of the Council of Trent; if the Bishops have no other way of correcting the evil, it would be very wrong in them to prevent, or even wish to prevent, the people from looking elsewhere for what they need sadly, but cannot find in their own churches. We trust, however, that Divine Providence, who has been so good to us in this country, will continue to watch over his Church, and will continue to animate and inspire with a proper spirit our parochial clergy, and will always quicken them to perform all their parochial duties faithfully, that we may never be placed into the sad necessity of telling their people that, to save their souls and those of their children, they may leave their own churches and clergy, and look to others for that spiritual food which is refused them at home. In this diocese all clergymen, secular and regular, who have charge of churches, have also the cura, and we shall never allow it to be otherwise. The question, therefore, of those that have churches without the cura interfering with the parochial clergy in the manner above stated, is, therefore, of no practical importance to us whatever. Let us now return to our subject:

98. We can find nothing definite as to the length of time church bells should be rung: this is left altogether to the Bishop of the diocese. The S. R. C. is opposed to having them rung long, unless during the procession of the Blessed Sacrament, or the approach of a Cardinal, or of the Bishop of the diocese. Gardell. n. 5166 ad 4. Even then, they should not be rung for a long time without a sufficient number of pauses, to render the ringing tolerable. Except when fixed by the Bishop of the diocese, they should never be rung for service longer than from three to five minutes, and never longer than five minutes at a time for anything. In towns and cities special attention must be given to this. Besides the above, other circumstances must be considered at all times: v. g., if the community be mixed, or if there be a person in the immediate neighborhood who is very low in health, and whom the long ringing of bells affect injuriously, etc. When state or city authorities make laws regulating the length of time bells shall be rung, they must be obeyed.

But neither state nor city has the right to order us to ring our church bells for any other end than the one for which they are intended: if such should ever be done, the Bishop must be consulted.

99. In the sanctuary, at the door of the sacristy, a small bell with a cord tied to its handle should be attached to the wall, as it is found at our Cathedral. When a priest leaves the sacristy, to go to the altar, to celebrate mass, the server, as he passes out by the bell, should ring it by giving it a single pull. This is done at all times, even when the Blessed Sacrament is exposed, or when the Bishop celebrates. In the former case it should receive only one or two light strokes. This bell also has its mystical signification. "In veteri Testamento ingressus Pontificis ad Altare per tintinnabula populo innotescebat, hinc in Ecclesiam dum Sacerdos e Sacristia ad Altare celebraturus incedit, invectus mos extitit annuntiandi per ministrum populo prope stanti media pulsatione companulae accessum ejusdem Sacerdotis ad Sacrum faciendum." Gardell. Instr. Clem. n. 4, ad xvi., and other authors.

100. With regard to the small bell to be used during mass, there are many abuses both as to the kind and number of bells, and the manner and number of times to be rung: (1) The bell should be small, otherwise it will distract those present: it should not be larger than sufficient to be heard in every part of the church. When a gong is used, as is customary in many parts of this country, the server at mass must either omit holding up the celebrants chasuble at the elevation, or, the ringing of the bell; or he must lift the heavy gong up to where he can reach it. As far as we have observed these things, he omits raising up the chasuble, which as every one knows, is a violation of the

rubrics; (2) The kind of bell: There should not be two or more bells; nor should it consist of a cluster of two, three, four, and even more bells fastened one above the other, or otherwise connected. No ceremonial ever speaks of it in the plural number: always in the singular, v. g. *campanula* or *tintinnabulum;* (3) As to the manner: Some move it and shake it up as if they were calling the people to a public auction: sometimes they are rung so as to break them. This is certainly unbecoming: a slight shake of the bell is sufficient; (4) There is a great difference with regard to the number of times the bell is rung, both in Europe and this country. Some, says De Herdt, ring it at the beginning of mass, etc., I. n. 189. We have known it to be rung at the offertory; at the sanctus; when the celebrant extends his hands over the oblata; when he makes the sign of the cross over them at the words: *benedictam*, *adscriptam*, *etc.;* during the consecration; at the elevation; when the celebrant makes the sign of a cross over the chalice with the host at the words: *per ipsum*, *etc.;* at the communion of the priest, and finally at that of the people, thus ringing the bell nine, ten, or more times, whereas the Roman missal says it shall be rung but twice: once at the sanctus, and again at the elevation. In this diocese, before we reduced the number of times to that fixed by the missal, there were as many different ways of ringing at mass as we had priests of different nationalities and from the different dioceses of Europe. This, of course, could not be allowed to continue: besides, having no claims to ancient customs against the prescribed rubrics, there was no reason why it should continue. We, therefore, did not adopt the usages of any particular nation, nor of any special diocese, but requested that the rule be observed which is given in the Roman missal and the Caerem. Episc., and by all approved authors; namely, that the bell be rung at the sanctus and at the elevation and no more: three slight shakes at the sanctus, the same for the elevation of the consecrated host, and again at the elevation of the consecrated chalice. See n. 73, Part 2. For the sanctus, see Roman missal, *Ritus servandus* in celebratione missae. vii., n. 8; for the elevation ibi viii., n. 6. The Caerem. Episc. says very distinctly that the bell shall not be rung after the elevation l. i., c. xxix., n. 6. "Si erunt tres Capellani, poterunt duo ex his, dum elevatur S. S. Sacramentum, ... sustinere duos cereos majores accensos, tertius vero Episcopo assistere; et cum opus erit, tintinnabulum tangere; videlicet, ter dum elevatur Hostia, et toties dum elevatur Sanguis, et non ultra."

After the Roman missal and the Caerem. Episc., there are, so far, no better authorities than Cavalerius and Gardellini. In the Instr. Clem. xvi. n. 1 Gardellini gives the following as the rule; he takes it from Cavalerius: "Ex rubricarum præscripto minister intra Missam bis campanulam pulsat; primo nempe ad Sanctus, ad excitandos adstantium animos ad proxima Mysteria, et secundo ad elevationem Sanctissimi Sacramenti, ut fideles commonefiant ad illud adorandum." Martinucci, Falise, DeHerdt and all other liturgists of good and acknowledged authority have the same.

101. Besides the reasons given above for ringing the bell, this ceremony, like almost everything else about the liturgy of the Church, has a mystical signification, especially at solemn high mass. In this especially, it commemorates the noise, confusion, disorder and consternation, which seized upon animate and inanimate creation, in the

heavens and on earth, during the passion of our Lord. This happened especially when the cross, to which the Savior was affixed, was raised up, and placed in its position; and again at his death. Now the raising of the Savior on the cross is commemorated by the beginning of the canon of the mass; his death on the cross, by the consecration of bread and wine into his body and blood: "For as often as you shall eat this bread and drink the chalice," that is, as often as you shall consecrate this bread and this chalice, "you shall show the death of the Lord, until he come." I. Cor. xi. 26. Communion mystically considered, signifies the burial of the Lord: now at his burial there was no confusion either of the elements or amongst the Jews: all was quiet; all over the world a solemn silence prevailed; at Jerusalem nothing was heard but bleating of the paschal lambs that remained unslaughtered. Consequently, as far as the mystical signification is concerned, the ringing of the bell is never more out of place than at communion: if it were in place there, the Church would have prescribed it.

102. But it is objected that the S. R. C. 14 May, 1856, decided that the custom existing in the Franciscan churches of Peru, of ringing the bell at the *Domine non sum dignus* before the communion of the celebrant, and again before the communion of the people, might be tolerated. See Gardell. n. 5224 ad ix. Therefore the bell may be rung more than twice during mass amongst us also. To this we answer that, though it is to be much regretted that such an abuse ever existed in the Franciscan churches of Peru, there may be reasons for tolerating it there now, which do not exist amongst us. Thus, the S. R. C. has frequently declared that customs praeter rubricas, and in some cases even con-

tra rubricas, which have *existed from time immemorial*, may be tolerated under certain circumstances, provided they do not affect the rite at which they appear; otherwise they should not be tolerated, but suppressed. Now, the custom of ringing the bell at the Domine non sum dignus has existed in the mentioned churches of Peru from time immemorial; and, however much it may disfigure the ceremonial and the mystical signification of the ceremonies, it does not, in the least, affect communion: Therefore, with the consent of the Ordinary, it may be tolerated in those churches. But the Church in the United States being as yet only in its infancy, does not, and cannot claim any special right to customs which are præter, and less still, contra rubricas, existing from time immemorial: Therefore, it cannot be claimed that the custom of ringing the bell, as above, may be tolerated amongst us, because it is tolerated in Peru: therefore, it cannot be done lawfully amongst us at all. Further, it is clear from the answer given by the S. R. C. that it does not by any means encourage the ringing of the bell as stated, even in the churches mentioned; for, it must be remembered that two questions are placed before the S. R. C. in the above doubt: The first is: Shall the custom be tolerated? the second: shall it be followed? Utrum toleranda sit ista consuetudo, et sequenda in nostris ecclesiis? Now, it is understood that, when two or more questions are proposed to the S. R. C., if it answers some, but remains silent on others, those that remain unanswered, are supposed to be tacitly condemned, or at least not approved, unless they be contained in one or the other of the approved questions. The S. R. C., whilst it answers the utrum toleranda sit, remains silent on the utrum sequenda; and though the sequenda would include the toleranda, the latter does not by any means include the former. The latter is, therefore, not approved: The custom, therefore, should not be followed even in those churches. Furthermore, the Congregation even places a restriction on the first question, i. e., utrum toleranda; for whilst it answers the sixth question proposed at the same time, and by the same religious, which is based on the same custom, by saying: "Servanda est consuetudo," it does not say of this one, toleranda est consuetudo, but simply "tolerari posse," which will, in our opinion, leave it entirely in the hands of the Ordinary, even in Peru, to permit, if there be grave reasons for it, or to suppress the custom, if there be no such reasons for keeping it up, just as, in his judgment, the interests of religion may require. Besides all this, it must be borne in mind that the tolerari posse is intended, not for parish churches, but for the Franciscan churches, of Peru. The churches of regulars, unless they be parish churches, which latter is seldom the case, it being generally against their rules to take parishes, have the rank of public chapels, in which the full liturgy of the Church with all its significations is, as a rule, not looked for. With a parish church, whether it be in charge of regulars or seculars, it is very different; however poor it may be, for many reasons it holds a much higher rank: here the full liturgy with all its emblematic and mystical significations, except pontificals, is supposed to be carried out to the letter. It is, therefore, a great mistake to claim that an abuse, which for grave reasons may be tolerated in the chapels of a certain country, may be extended to parish churches all over the world, where the same reasons do not exist. Nothing could be more subversive of order.

There is, therefore, no reason whatever, why the abuse which is only incipient in this country should be allowed to continue.

103. But it is objected further, that some of the people who have been accustomed to hear the bell eight or nine times during mass before, might be scandalized at the change; and having been accustomed to hear the bell for communion, will now come forward too late, etc. We answer that it is now some years since the change was made universal, and as far as we have conversed with the clergy and the people on the subject, we find that, with perhaps some few exceptions, they are glad to have the ringing of bells reduced to the rule given by the church: they are sick of having every new Rector that comes introduce a new manner of ringing bells, which causes a confusion for which there is no call, and which they say ought to be avoided. If any were scandalized when the present rule was introduced, we blame their clergy for it. If instead of simply telling their people that the change is made because the Bishop orders it, they told them that it alone is according to the rubrics; and explained to them the reasons why a bell is rung at certain parts of mass; and made known to them the mystical signification of it, even those who noticed the change would not have been scandalized, but edified, as we have had ample opportunities of finding out. This we have heard from the people themselves, and from religious even, who, though they were somewhat dissatisfied with the change before they heard the explanation, were well satisfied and edified after they heard it. The people know that they have received their instructions and their faith from the Church of Rome: they have been taught to love that Church and her rites; and they will not

knowingly set aside her ceremonies for those of any other church or country. They have sacrificed much for that Church, and they will not be scandalized with what she ordains.

As for people coming too late for communion unless the bell be rung at the Domine non sum dignus, this does not happen more frequently now than it did before; the truth is, we have seen less of it since, because they have been taught to give more attention. Besides, if the Church were to take the notions of a few for a reason for ringing the bell at mass as it was done before, it would have it done in the same way at the Bishop's mass also, and at the Pope's, and at all other masses: Now, such is not the case at solemn pontifical high mass; it is not even done at the Bishop's private mass. At the private mass of a Bishop, according to the Caerem. Episc., the little bell need only be rung at the elevation, and that only when three chaplains serve him. At a Bishop's high mass instead of the small bell, the large bells in the belfry are rung as above in n. 94, (8) According to Mgr. De Montault, no bell is rung at the private mass of the Pope or of Cardinals. Why then should the faithful be scandalized if the little bell is not rung some nine or ten times during the mass of a priest? Besides the above, to avoid confusion and unnecessary distractions, the little bell is not rung at all during mass in the following cases: (1) Whilst a procession is moving in the church; (2) Whilst the exequies are being performed at the catafalque; (3) During the 40 hour prayer or other expositions; (4) Whilst the divine office is being recited in the sanctuary; (5) Whilst the office is being chanted in the sanctuary private masses should not be celebrated there, much less shall the small bell be rung during such, if from some cause or other, it became necessary to celebrate there at such a time; (6) On Sundays and holy days, whilst the parochial services are being conducted at the principal altar, and on all other occasions when the Bishop of the diocese may consider it proper that the small bell should not be rung during private masses going on at side altars.

CHAPTER FOURTH.

SERVICE OF ADVENT AND LENT.

104. The Sacred Council of Trent, Sess. 24, c. iv. De Reform. ordains that the Bishop shall see that during the season of the fasts, of Lent and of the Advent of the Lord the Word of God be preached daily, or at least on three days of the week: "Prædicationis munus cupiens Sancta Synodus quo frequentius possit ad fidelium salutem excerceri . . . . . mandat, ut . . . . saltem omnibus dominicis et solemnibus diebus festis, tempore autem jejuniorum, Quadragesimae et Adventus Domini, quotidie, vel saltem tribus in hebdomada diebus, si ita oportere (Episcopi) duxerint, sacras scripturas divinamque legem annuncient." See also Balt. n. 128. From this it is clear that the Church wishes us to give our attention to special religious exercises during the holy seasons of Advent and Lent. Wherefore, to comply with the decrees of our Holy Mother Church, we ordain: (1) That during Advent and Lent a meditation, to suit the time, be read to the people in attendance immediately after the first gospel of the

parochial week day mass, or other mass, at which most persons are present. Should the clergy prefer it during Lent, they may, instead of such a meditation, read the epistle and gospel of the day with explanations as found in Goffine. The reading should not take less than five, nor more than seven minutes; (2) That whenever the Blessed Sacrament is exposed for benediction in the evening, or at vespers of feasts, or Sundays during Advent, before the *Tantum Ergo*, the Litany of the Blessed Virgin Mary be solemnly chanted; (3) That to the prayer "*Deus, qui nobis sub Sacramento, etc.*, be added, sub unica conclusione, such other prayers as the Bishop may order; (4) Ash-Wednesday evening, whenever it may be found expedient, the ashes blessed in the morning may be distributed to those who were unable to present themselves, for such at mass in the morning; (5) On this and the other Wednesday evenings of Lent, at half-past seven o'clock, or other more convenient hour, an instruction shall be given on some mystery of the life or passion of our Lord, or such other suitable subject as the clergy may judge proper; (6) On the Friday evenings of Lent at the same hour, the Rector or other clergyman of the church shall make the way of the cross in the church with his people; (7) After the sermon of Wednesday evenings and the way of the cross on Friday evenings, of Lent, except the last Friday, the Blessed Sacrament shall be exposed and benediction of same be given according to the usual form. Where there are several churches of the same language, service may be held different evenings.

N. B.—During a mission, or forty hours exposition, the order here given may be suspended in the church where such mission, etc., is going on. On the Wednesday evening of Holy Week, the tenebræ and confessions will keep the clergy so busy that no other evening service will be expected. For the evening service of Lent ring the bells as in n. 94. (9).

105. With regard to the way of the cross, we wish to state here, that we have always had serious doubts about its canonical erection in most of the churches of this diocese. We are now convinced that there are very few churches in which the conditions required for the canonical erection of the way of the cross have been complied with; and consequently, the indulgences attached to such when erected as prescribed, have not been gained, which is a greater loss to our people than we can now understand. The following are the decisions, S. C. Indulg. as found in Acta. vol. xii. p. 116—122.

"Dubia. I. Utrum nullæ sint erectiones Stationum Viæ Crucis, sine consensu in scriptis Parochi, factæ in hospitalibus, ecclesiis, cappellis ac domibus congregationum sororum, de jure haud exemptis a parochiali jurisdictione, sed de facto administratis indipendenter a parocho, per capellanum nominatum ab Episcopo? II. An sit consulendum Sanctissimo pro sanatione hujusmodi erectionum? III. An consensus Ordinarii in scriptis requiratur, sub poena nullitatis in singulis casibus pro unaquaque Stationum erectione, vel sufficiat, ut sit generice præstitus pro erigendis stationibus in certo numero ecclesiarum vel oratoriorum, sine specifica designatione loci? IV. An sit consulendum Sanctissimo pro sanatione erectionum cum dicto generico consensu jam factarum, vel sit supplendum defectum per novum consensum in scriptis ab Episcopo specifice præstandum? S. C. Indulgentiarum 21. Junii, 1879, rescripsit:

Ad I. Negative. Ad II. Provisum in primo. Ad III. Affirmative, ad primam partem, Negative ad secundam. Ad IV. Affirmative, ad primam partem, Negative ad secundam.."

"Ex quibus colliges: I. Haud requiri Parochi consensum in scriptis redactum, pro erectione Stationum Viæ Crucis; ideoque in posterum valide et absque ulla ambiguitate erigi posse Viæ Crucis Stationes ab auctoritate pollentibus, inaudito parocho; II. Sub nullitatis poena tamen consensum Ordinarii requiri pro singulis casibus, et pro unaquaque Stationum erectione; neque ullo modo sufficere, ut putabatur, ejusdem consensum genericc præstitum, pro erigendis Stationibus in certo numero ecclesiarum, sed requiri specificam loci designationem. III. Ideoque erectiones de quibus in themate, modo generico jam peractas, vitio nullitatis laborare, et opus fuisse pontificia sanatione; ne Christifideles indulgentiis defraudentur.

106. But when the erection is invalid, how can it be healed? If the nullity affects the crosses, they must be blessed over again; if it does not, they need not be blessed again. On this, Prinzivalli, n. 470, 1-3, has the following:

(1) "Detecta nullitate alicujus erectionis Stationum viae Crucis ob defectum executionis conditionum in Apostolico Rescripto, vel de jure praescriptarum, est ne necesse, hujusmodi nullitate sanata iterum benedicere cruces, et pictas tabellas jam antea benedictas?" S. C. respondit: "Dummodo nullitas non cadat super cruces antea benedictas, minime necessarium est, alia nullitate sanata, iterum cruces benedicere."

Another question is:

(2) "Petitiones pro hujusmodi erectionibus fieri ne debent cui de jure in scriptis sub poena nullitatis concessionis, vel sufficiat quod facta sint oretenus?" S. C. respondit: "Quamquam in scriptis, ac de consensu Ordinarii, et loci patroni optanda sit petitio, tamen si oretenus, sub poena nullitatis: Negative."

(3) "Si hujusmodi erectio nulla detegatur ob omissionem documenti in scriptis talis concessionis, et sequutae executionis, poterit ne hujusmodi defectus in posterum, atque etiam post longum tempus suppleri?" S. C. respondit: "Suppleatur documenti defectui per novas litteras institutionis, seu confirmationis ab Ordinario conficiendas, dummodo constet aliunde de sequuta erectione."

We recommend that whenever there is the least doubt about the validity of the erection of the way of the cross, and wherever it cannot be proved by the written permission of the Ordinary that it was validly erected, it be erected again as if it had not taken place before. We recommend that this be done privately.

As far as the indulgences which are granted to those who make the way of the cross are concerned, all we can say, is that they are the same as those which are granted to those who go to the Holy Land, to perform this devotion. Not knowing the number, we are not allowed to give it. See Raccolta, n. 55.

107. To gain these indulgences, it is not necessary to walk from one station to another when the devotion is performed in a body; but some movement is necessary. At our Cathedral it is done thus: The preparatory prayers are said at the foot of the principal altar; when that is done, the celebrant, preceded by two acolytes and a cross-bearer, goes to the first station; in the meantime the choir sings a stanza of the *Stabat Mater*. When this is finished the celebrant sings: *Adoramus te Christe, et benedicimus tibi.* The choir answers: *Quia per sanctam crucem tuam redemisti mundum.* Whilst the celebrant sings: *Adoramus te*, etc., he and all in the church make a genuflection towards the station before which the celebrant is standing. The celebrant then reads the meditation, and then kneels to recite the prayers as found in the book. Having made one station, he passes to the other whilst the choir is singing the second stanza of the *Stabat Mater*: and so on with all the stations. When the celebrant stands, the people stand, and look towards the station about to be made; when he kneels, they kneel also. This is moving sufficiently to gain the indulgences. See Prinzivalli and Raccolta. From the last station the celebrant walks back to the place from which he started, at the foot of the principal altar; there kneeling, he recites the concluding

prayer. Finally he recites with the people five Paters and five Aves, in honor of the five wounds of our Savior, and one Pater, one Ave, and one Glory be to the Father, for the intention of the Sovereign Pontiff.

Those who have the way of the cross attached to a single crucifix, when, from illness, absence, or other unavoidable cause, they cannot perform the fourteen stations at the church or other place where they are validly erected, they must, to gain the same indulgences, recite before the mentioned crucifix, which they must hold in their hands, fourteen Paters and Aves, and finally, the six Paters and Aves as above. After each of the twenty Our Fathers and Hail Marys they must recite, Glory be the Father, and to the Son, etc. See Prinzivalli, p. 595, n. 482.

Since the Sovereign Pontiff generally leaves it to the Bishop of the diocese to determine the prayers to be said, we recommend that this way of the cross be made as follows, namely: Repeat before every station:—We adore Thee O Lord Jesus Christ, and bless Thee. A. Because by Thy holy cross Thou hast redeemed the world. Then say:—First Station—Jesus is sentenced to death by Pilate.—Here meditate a few seconds, and then kneel, if convenient, and recite a Pater and Ave, Glory be to the Father, &c. V. Jesus Christ crucified. A. Have mercy on us.—V. May the souls of the faithful departed through the mercy of God rest in peace. A. Amen. Then take up the next station, etc. At the end recite the six Paters and Aves as above.

108. In places in which the Franciscan Friars of the strict observance reside, they have the exclusive privilege of erecting the way of the cross, but as stated in n. 105, they

are only allowed to do this when the Bishop of the diocese gives them permission to this effect.

We say they have the exclusive privilege: and this is so strict, that neither Cardinals nor Bishops can do it lawfully in places where they reside, unless they be especially authorized to do it by the Sovereign Pontiff. We say the Franciscans of the stricter observance, because no other branch of the order enjoys this privilege. The Holy See has granted the privilege exclusively to them, in consideration of the service they render at Jerusalem, where they have the custody of the holy places. A Franciscan Father, to erect the way of the cross validly, must, besides having the permission of the Bishop of the diocese, be sent by his canonically appointed superior to erect it.

CHAPTER FIFTH.

FUNCTIONS OF HOLY WEEK.

ARTICLE FIRST.

PALM SUNDAY, &C.

109. In every parochial church of our diocese where there is service on Palm Sunday, we wish the palms to be blessed and procession to be held with same, inside or outside of church, as circumstances may demand; all strictly according to the ceremonial.

The anthems to be sung during the procession, may, where the choir is weak, be arranged so as to have them chanted to the tune of a Psalm. Where neither choir nor chanters can be had, according to the small ritual gotten up by Benedict xiii., for minor churches, all may be recited. What we here say of the choir we wish also to have understood of the other days of this week.

110. The S. R. C. 28, July, 1821, declared that Bishops should take care to have the sacred functions of Holy-Week performed in all the smaller rural churches where the celebrant can have three or four clerics to assist him: "Ut locorum Ordinarii quoad paroecias, in quibus haberi possunt tres, quatuorve saltem clerici, sacras functiones Feriis v., et vi., ac Sabbatho Majoris Hebdomadæ peragi studeant, servata forma parvi Ritualis S. M. Benedicti xiii. anno 1725, jussu editi." Gardell. n. 4583 ad 1.

But suppose the celebrant cannot have clerics to assist him: will laics be allowed to do this? With De Herdt we hold, that, when clerics, i. e., those who have received Minor Orders, or at least Tonsure, cannot be secured, laics may and should be employed to render this assistance. For, as none but clerics should serve at mass, so also none but clerics should assist the celebrant at the functions of Holy-Week: but as laics are allowed, and even obliged, to serve at mass when clerics cannot be had, so also when clerics cannot be had, laics, if suitable ones can be secured, may and must assist the celebrant at the sacred functions of this week. This is done in every country; the Church knows it, and does not object: it is therefore lawful. See De Herdt iii. n. 35. Unless this be admitted there are but four or five churches in this diocese that could have service on Good Friday. What then would the people think who now crowd our churches on that day wheresover the Rector of the church does his duty?

N. B.—The above named ritual of Benedict xiii. is only intended for the parochial and quasi parochial churches in which the functions of Holy-Week and other functions like them would have to be omitted, if ministers in major orders were required: it can, therefore, not be used in churches in which ministers in major orders, as required by the general rubrics, can be had.

When young laymen or boys assist at service in the sanctuary, they must wear a black soutane and white surplice.

111. When from a want of the required assistance in the sanctuary, the Passion cannot be sung on this day, we recommend that, whilst the celebrant reads it in Latin at mass, a clergyman, or in his absence a cleric, if there be one present, read it to the people in a language understood by them. Whether the Passion be read or sung, all, even prelates, must stand till it is ended: If a clergyman, even a prelate, be too feeble to stand, he should absent himself from the sanctuary during the time it is being sung or read. "*Episcopus assistens*, cum non possit stare, dum cantatur tota Passio, non debet sedere, neque genuflectere, et in casu impotentiæ debet abstinere ab interventu saltem Missæ." S. R. C. 3 Apr. 1708. Gardell. n. 3786, ad 3: Muehlb. II, 662.

112. At low masses, and also at high masses, at which the Passion is not sung, it is recited by the celebrant at the gospel side. At high masses at which it is sung, whilst this is being done on the gospel side of the sanctuary, the celebrant reads it at the epistle side of the altar. The gospel part he always reads, and at high mass when there is no deacon, he sings it, at the gospel side of same, except on Good Friday. Gardell. n. 4777. Muehlb. II. 663.

Laics, whether they be religious or seculars, and those in minor orders, even sub-deacons, when deacons or priests can be had, are forbidden to sing or help sing the Passion solemnly at service. The S. R. C. being asked under what punishment this should be forbidden, answered 17 Junii, 1706, *Sub pœna suspensionis*. Gardell. n. 2811. ad 8.

113. According to a decision of the S. R. C. 10 Jan., 1852, where a sufficient number of priests or deacons cannot be obtained, the celebrant may sing the Passion with a deacon and sub-deacon, or in the absence of a deacon with two sub-deacons, in the absence of all others, he may do so with two who are only tonsured, but not with laics. See authors above quoted. DeHerdt. III. n. 27. When sub-deacons are employed to sing the Passion they shall not wear stoles: when those who are in minor orders, or simply tonsured, are employed, they shall not wear albs, but surplices. When the celebrant sings the Passion with two assistants, he shall stand at the gospel corner of the altar, facing the latter diagonally, as usual when singing or reading the gospel; the next in dignity shall stand as near him as circumstances will permit, to his left, on the floor of the sanctuary: the third shall stand to the left of the second. The celebrant shall sing the words of Christ, and read in a low voice what the others sing: he alone, unless it be a high mass, with deacon and sub-deacon, shall sing the gospel part. S. R. C. Jan. 10, 1852. Gardell. n. 5166, ad 2: Muehlb. II. p. 660, DeHerdt, III. n. 27.

114. From what has been said, it follows, that however much it may edify the faithful to have the Passion sung at mass by laics, as has been done in parts of this diocese, such is not in order, and must therefore be discontinued. For the celebrant to sing the whole Passion

alone, representing at the same time Christ, the Evangelist, and the Jews; or to go on with mass whilst others sing the Passion, are abuses which cannot be tolerated. "Consuetudines, seu ut melius dicam, abusus omnes expositi, uti repugnantes Rubricis, et expositorum opinionibus, tolli omnino debent. Non sunt enim laudabiles, imo scandalosæ iis maxime, qui amant observantiam bonorum rituum." "Et ita declaravit, decrevit, atque præfata omnino tolli mandavit." Die 16, Jan. 1677. Gardell. n. 2811.

ARTICLE SECOND.

TENEBRAE.

115. The Tenebræ office of Wednesday, Thursday, and Friday of this week should commence at a convenient hour P. M., not before three o'clock. In the absence of clergymen to assist, Rectors of parochial churches may go through this part of the office with the assistance of a single layman who is able to read Latin. This we did for many years: It would of course be better to have three or four such men. When this office cannot be chanted, it may, as already stated, be recited. A few days of earnest practice with the proper material will enable clergymen to hold this office as well as needs be under the circumstances. Young men and boys can always be found to perform other duties at this office. The celebrant shall not light or quench candles: the rubrics fix others for this. When at least one suitable laymen and a sufficient number of boys cannot be found to assist, the Tenebræ must be

omitted: the celebrant shall not under any circumstance attempt to do in this what belongs to others: "Satius est sacram illam functionem omittere, quam sine debita reverentia peragere." When laymen assist, unless they wish to wear soutane and surplice, they should be placed outside the sanctuary in pews or seats, as near the communion railing as possible. Young men and boys in the sanctuary must wear soutane and surplice, as already stated. No musical instrument shall accompany the Lamentations or other part of Tenebræ.

ARTICLE THIRD.

HOLY THURSDAY.

116. Mass shall not be celebrated on this day for the sake of having the Sacred Host for the repository, in churches in which the Blessed Sacrament is not usually kept, or in which the other functions of Holy Week cannot be performed. "Ad quæsitum: An liceat in ecclesiis, in quibus non asservatur Sanctissimum Sacramentum celebrari Missam feria V. in Coena Domini, et in repositorio idem Augustissimum Sacramentum asservari?" S. R. C. 14 Junii, 1659, declaravit *non licere*. Gardell. n. 1990.

117. This being the day on which our Lord instituted the Blessed Sacrament, it is, eo ipso, the day on which he instituted and offered the sacrifice of the New Law; which sacrifice is not according to the order of the Aaronic sacri-

fice, but according to the order of Melchisedech. He instituted both sacrifice and sacrament by taking bread and wine and changing them into his body and blood, and giving himself with his own hands to his disciples, saying: Take and eat, this is my body; take and drink, this is my blood. To commemorate this, the Church forbids private masses to-day, and ordains that, where there are several priests, only one shall celebrate mass, and give communion to the rest. At Cathedrals the Bishop celebrates this mass, and after the example of our Lord, gives the body and blood of the Lord to all the priests present, who on this occasion represent the twelve apostles receiving communion from the hands of the Savior. That the Church commands this order to be observed under the severest punishment will appear from the following:

(1) Ad quaesitum: "An liceat a quibusvis sacerdotibus in quacumque ecclesia, seu oratorio, etiam januis clausis, praeter Missam conventualem Missas privatas celebrari Feria v. in Coena Domini?" Resp. "Dictas Missas nedum non celebrandas, verum etiam prohibendas." Die 28 Jan. 1719. Gardell. nos. 1746-3922, Manuale 1005; (2) "Anno 1710 Vicarius generalis Pp. Clementis in exsecutionem decretorum saepius a S. Rit. C. iteratorum, districte praecepit omnibus sacerdotibus tam saecularibus quam regularibus licet privilegiatis, non celebrandas Missas privatas non solum Feria VI., sed etiam Feria V. et Sabbato hebdomadae sanctae, quod etiam intelligi debet non solum in Oratoriis privatis, sed etiam in ecclesiis publicis non obstante quocumque privilegio et contraria consuetudine." "Item Clemens XIV. in Brevi ad Episcopum Civitaten. virtute sanctae obedientiae et sub poenis arbitrio imponendis, praecipit Canonicis ejusdem ecclesiae, ne ipsi privatas Missas Feria V. in Coena Domini celebrare audeant, sed omnes juxta ritum ecclesiae Ss. Eucharistiae Sacramentum de manu Celebrantis Missam conventualem eadem die sumere omnino debeant." Manuale note to n. 1005; Gardell. n. 4353; (3) Antiquus mos Communionis cleri in Missa solemni ejus diei, quo ecclesia sanctissimae Eucharistiae Sacramenti institutionem et memoriam recolit, summa religione hactenus observatus, nullo modo omittatur." Die 12 Sept. 1716, 13 Sept.

1692. Manuale, n. 1009. "Quum ex Rubrica Feriae V. in Coena Domini pateat omnes de Clero Feria V. in Coena Domini Communionem sumere debere de manu Celebrantis; nihilominus nonnulli sacerdotes non dubitant asserere, haec dicta esse ob merum consilium, non de praecepto; hinc quaeritur: An revera omnes de Clero inservientes Missae Pontificali, et praesertim sacerdotes, diaconi et subdiaconi, Sacrorum Oleorum consecrationi assistentes teneantur, Sacram Communionem sumere de manu Celebrantis?" Resp. "Affirmative." Die. 10. Martii 1657. Gardell. n. 1817. Manuale n. 1011.

118. From what we have seen, and more still from what we have yet to say on this subject, it must appear evident: (1) That the Church, not only wishes the clergy to receive communion to-day after the manner of the Apostles at the Last Supper, but is also most anxious to have all her children, as far as possible, receive Paschal communion on this, the day on which the Lord instituted the Holy Eucharist, and ate the Paschal Lamb with his disciples. This practice is not new, but may be traced back to a very early date: it was formerly commanded for the people as it is yet for the clergy. Of Pope Soter, who governed the Church from A. D., 161, till A. D., 170, it is said: "Statuit ut Christi Corpus in Coena Domini ab omnibus sumeretur, iis exceptis qui propter grave peccatum id facere prohiberentur." It follows: (2) That she wishes particularly the clergy and the people also, as far as practicable, to commemorate the institution of the Blessed Sacrament, by following, as closely as possible, all that took place on that memorable occasion. This latter is clear from the fact that she will not, except for grave reasons, allow the clergy to receive communion before or after mass, as she does at other times, but commands that, as at the Last Supper, so here, all receive from the hands of the celebrant. To make it possible for the faithful to receive

communion on this day, and to do it according to the ancient discipline of the Church, in their own parish churches, or that which holds the place of parish church for them, she ordains:

(a) That the Bishops have private masses celebrated in all rural parish churches in which, from some cause or other, the other functions of this week cannot be performed. The S. R. C. being consulted: "An toleranda sit consuetudo vigens in quibusdam paroeciis, praesertim in ruralibus, celebrandi per parochum missam lectam Feria V. in Coena Domini, quin peragi valeant eadem Feria, et sequenti caeterae ecclesiasticae functiones praescriptae ob clericorum defectum, vel potius abolenda?" answered "affirmative: *et ad mentem:* mens est, ut locorum ordinarii quoad paroecias, in quibus haberi possunt tres, quatuorve saltem clerici, sacras functiones Feriis V., et VI., ac Sabbatho Majoris Hebdomadae peragi studeant, servata forma parvi Ritualis S. M., Benedicti XIII. anno 1725. jussu editi: Quoad alias paroecias, quae clericis destituuntur, indulgere valeant ob populi commoditatem, ut parochi, petita quotannis venia, Feria V. in Coena Domini Missam lectam celebrare possint, priusquam in Cathedrali, vel matrice conventualis incipiat." Gardell. n. 4583 ad 1.

(b) For the same end, and under the same conditions, she allows a private mass to be celebrated early in the morning in parish churches at which the solemn functions of the day and of the week are performed, when the number of communicants is so large that it would be quite impracticable to give them all communion during the solemn mass of the day. See Gardell. note to n. 4583, ad 1: also Muehlb. II. p. 386.

(c.) To make the same possible for regulars of solemn vows, whose parish church is the church of which they have charge, or the chapel of their monastery, if they have no such church, the Church authorizes the superior of such a community to celebrate private mass in order to give Paschal communion to his subjects. But, as with parish churches, so in this case also: the superior can only then be allowed to celebrate a private mass, when from some cause or other, it is not practicable to have the other functions of the week performed. Besides this, if he be obliged to celebrate in a church, to administer communion as stated, he must do it with closed doors: "Ad quæsitum: An si hujusmodi Ecclesiæ i. e. ubi Functiones Majoris Hebdomadæ fieri nequeunt, Fer. v. in Coena Domini sint Regularium, liceat celebrare Missam privatam Feria v. in Coena Domini ut Superior communicare valeat suos Alumnos pro adimplemento Paschalis præcepti? S. Rit. C. respondit: "Superior celebret in privato Oratorio ad ministrandam Religiosis Communionem: et si desit Oratorium fiat in Ecclesia januis clausis." Die 31. Aug., 1839. Gardell. n. 4870 ad 2; Manuale n. 1001 ad 2.

When religious have churches annexed to their monasteries in which the functions of Holy-Week can be performed, the superior is not allowed to celebrate a private mass as above. The same must be observed, if we understand this decree correctly, when they are not canonically established; or when they have not the number to constitute them a canonically independent body; or when they do not make solemn vows. In all these cases, not the monastery, but the parish church within whose limits they live is their parish church. In addition to the above decrees, the following may be of interest: they certainly manifest the spirit of the Church with regard to what she wishes to have observed on this day.

"Potestne fieri consecratio sacrorum oleorum in feria v. hebdomadæ majoris ante missam conventualem? In casu negativo rogo, ut Sanctitas Sua dignetur mihi concedere gratiam consecrandi memorata olea sacra et dandi communionem in meo sacrificio omnibus sacerdotibus aliisque ecclesiasticis non solum propter majorem facilitatem inveniendi numerum sufficientem sacerdotum, qui debent assistere consecrationi juxta Pontificalis rubricam, sed etiam ob commoditatem cleri communicaturi, quia ecclesiastici indigenae sunt debilis stomachi et major etiam eorum pars non potest, nisi valde difficulter, manere jejuna usque ad finem divinorum officiorum." S. C. resp.: "Negative in omnibus." Die 9. Maji 1857. See Muehlb. Suppl. Tom. i. p. 665. "Ad dubium: Cui incumbat onus communicandi Omnes de Capitulo in missa solemni in Coena Dom., si forte Episcopus esset impeditus? S. C. die 8. Aug., 1643, resp.: Teneri Episcopum fer. v. in Coena Dom., etiam nimium defatigatum, ss. Sacramentum per se ipsum ministrare." Muehlb. Tom. i. p. 308. Gardell. n. 1469, ad 2."

(d) The Bishop may, if necessary, allow a private mass to be celebrated in a church adjoining an extensive hospital or infirmary, provided a large number of infirm who cannot attend the solemn service, desire to receive Paschal communion to-day. In this case, and in all cases where clergy or people are too feeble to wait for communion at solemn mass, it may be given them with hosts consecrated the same day or days before. Martinucci, vi. c. xiv. n. 2, says that at Rome communion is distributed on this day from early in the morning till the end of solemn mass. But a private mass can only be celebrated for grave reasons, and then but one can be celebrated, and that on condition that permission be obtained from the Ordinary to this effect every year. It is celebrated, not to give the faithful an opportunity of being present at the Holy Sacrifice, but, to administer Paschal communion.

"Ad quaesitum: An in Feria V. Coenae Domini celebrari possit in ecclesia (non in privato valetudinarii sacello, sed publica in ecclesia) una Missa privata propter infirmos, excepta solemni? S. C. resp. "Arbitrio Episcopi." Die 27. Mart. 1773. Gardell. n. 4361, ad 9. Manuale n. 1003.

119. May Bishops allow the functions of Holy-Week to be performed at hospitals, convents, etc?

The Bishop of the diocese may allow the functions of Holy-Week to be performed in all public chapels in which he allows the Blessed Sacrament to be kept, provided the functions be performed with pomp: *Cum pompa et concursu*: i. e., with splendor, and in presence of a concourse of people; and provided those who have charge of these chapels have at their command a priest and three or four clerics to assist the celebrant, as prescribed by the small ritual of Bened. xiii. The Bishop has no right to allow laymen or boys to take the place of clergymen in this case. When any of these conditions are wanting, he cannot allow the functions to be performed in such chapels. In this case, if the community be large and strictly cloistered, he may allow a private mass; if it is not cloistered as stated, however large it may be, he cannot allow even a private mass. If they wish to hear mass and receive Holy communion on this day, as they should, they must go to the parish church. The Archbishop of Baltimore obtained a special indult by virtue of which a private mass is celebrated in the chapels of the Carmelite nuns, and of the Sisters of the Visitation. Wishing to have this indult extended to the chapel of the mother house of the Sisters of Charity in that diocese, he petitioned the Holy See to grant this favor. Gregory xvi. of happy memory, answered Sept. 1, 1838, that the indult was only granted for so long a time as the ritual of Bened. xiii. could not be observed, and that it could only be extended to sisters that never leave the cloister. See Gardell. n. 4837; Muehlb. ii. p. 389.

120. When Holy-Thursday falls on a holy day of obligation, if the parish be so large that the people cannot all hear mass, if there be but one, the Bishop of the diocese must, if practicable, have as many private masses celebrated as will make it possible for the members of the parish to satisfy the precept of the church. Of the solem-

nities of the holy-day nothing is allowed to appear on this day. Quaeritur: "An cadente festo Sti. Joseph, ubi est de praecepto, in Feria v. in Coena Domini, propter praeceptum audiendi missam aliquae missae privatae celebrandae sint?" S. R. C., 13 Sept., 1692, resp.: "Officium transferendum esse ad aliam diem, juxta rubricas Breviarii Romani, et decreta ipsius congregationis; caeterum preceptum audiendi missam, et vacandi ab operibus servilibus non esse transferendum, sed servandum esse praedicta Feria v. Majoris Hebdomadae, adeoque per ordinarios locorum accurate providendum, ut eo die aliquae quidem missae privatae, ante celebrationem solitae missae conventualis, celebrandae pro praecepti implemento non desint; sed tamen propterea antiquus mos Communionis cleri in missa solemni ejus diei, quo Ecclesia Sanctissimae Eucharistiae Sacramenti institutionem, et memoriam recolit, summa religione hactenus retentus, nullatenus omittatur." Gardell. n. 3289. The private masses to be designated by the Ordinary in this case must be celebrated with Gloria and Credo. Gardell. n. 4526, ad 15; Muehlb. i., p. 397. Should Holy-Saturday fall on such a day, private masses are not allowed. Gardell. n. 3301, ad 13.

121. On Holy-Thursday, at whatever hour service may be held at other churches of the same city or town, neither seculars nor regulars shall ring their church bells after the ringing of same at the mother church: on Holy-Saturday they shall not ring before the mother church. This restriction is intended for these days only. Where there is a Cathedral it takes the precedence over all others. We say they shall not ring their church bells: the small bells used inside of the church or sanctuary may and should be rung at the *Gloria in Excelsis*, without regard to what is going on at the Cathedral or mother church. Caerem. Episc. l. ii. c. 27, n. 23. De Herdt, iii. n. 65. When the bells at the Cathedral or mother church begin to ring, those of all other churches, monasteries, convents, etc., within hearing, must join in.

ARTICLE FOURTH.

THE REPOSITORY.

122. Attention should be given to have the repository (the place in which the Blessed Sacrament is kept under lock and key, from the end of the procession after mass on Holy-Thursday, till the Missa Præsanctificata on Good Friday) prepared as per rubrics, and to carefully keep from it all that is forbidden by the same. We request the clergy to look after this, and to discontinue all abuses which may hitherto have existed in this regard. Though in their answers, even the Roman Congregations frequently call this repository holy-sepulchre, it should not be called by this name; the Church never intended it for such, or to represent anything of the kind, and for this reason she commands that everything reminding one of death, or of the passion and death of our Lord, be carefully kept away from it. S. R. C. Jan. 21, 1662; Sept. 26, 1868. The Congregations probably call it by this name for reasons, which have already been given several times; viz., to make the wording of their answer meet that of the question proposed. For details see Acta IV. p. 152: Muehlb. Suppl. p. 658; Gardell. Martinucci, &c.

123. The repository here spoken of, though called a tabernacle, is not what we generally understand by the word tabernacle. By *tabernaculum* the rubrics may mean ciborium or ostensorium: here it means a metallic urn sometimes richly ornamented with jewels and other precious stones, large enough to hold the chalice containing the host, covered with paten and pall, and a small corporal underneath the chalice. See DeMontault L. II, C. X. When the chalice containing the Sacred Host has been

placed into this urn, the urn is locked and raised to the place prepared for it, where it remains till taken down on Good Friday for the mass of presanctification. The urn containing the Blessed Sacrament being thus exposed, the function is called, and is really, the exposition of the Blessed Sacrament. Formerly there was no other way of exposing the Blessed Sacrament. See Martinucci, L. II. C. XXV. n. 6 with note. In the absence of this urn, we use what we generally understand by tabernacle. The consecrated particles which remained at the principal altar are not placed into this repository: they should be brought to another tabernacle, and kept there for the sick if needed. The repository should be so situated, that the procession going to and from it on Holy Thursday and Good Friday, will not be obliged to go outside of the church.

N. B.—Not less than twenty lights should be kept burning continually, night and day, as long as the Blessed Sacrament remains here. Of these not less than six must be of white bees wax, of the larger size, v. g. of one pound each, placed on candlesticks: of the remaining fourteen, some should be of white wax, the others may be lamps. We say that others may be lamps; because the Caerem. Ep. says that many lights should burn at the repository, of which six must be wax candles: "Multis luminibus ornatum . . . cum sex candelabris ac cereis." Therefore others may be lamps. Gardellini tells us, that at Rome never less than twenty wax candles are kept burning continually at any exposition, even if it be a private one. The repository may be taken away on Good Friday after the mass of presanctification. The particles kept for sick calls are brought back to the tabernacle of the principal altar on Holy Saturday after mass.

124. At this exposition the Blessed Sacrament is taken away from its usual place which, being stripped, is left in a comparative desolate condition, to remind us that on this day the Savior was taken from the midst of his disciples, who were thus reduced to great desolation; and to make us feel, as much as possible, the desolation of a soul which is left without Christ. The faithful are invited to come to the repository: (1) To acknowledge the divinity of Christ, which the Jews disowned and rejected; (2) To show that they are willing to follow the Lord whithersoever he goeth, if necessary, even into death; (3) To acknowledge the work of redemption which Christ purchased for them with his blood, and to thank him for it; (4) To offer him some atonement for the part they took in nailing him to the cross by their sins; (5) To ask forgiveness, and the grace of final perseverance, so that the blood of Christ may not have been shed in vain for them; and such other graces as they need for themselves and others.

125. The Rector of each church should publish on Palm Sunday, and again on this day, the order to be observed in visiting the Blessed Sacrament in the repository during these two days. To encourage the people to attend in large numbers, he should publish the indulgences which the Popes grant to those who will make a good confession of their sins and receive Holy Communion; they were first granted by Pius VII. by a rescript of March 7th, 1815, and are the same as those that may be gained during the 40 hour exposition, namely: (1) A plenary indulgence for those who make a good confession and receive Holy Communion on Holy Thursday, or on Easter Sunday; (2) An indulgence of ten years and ten quadragenes

for every time they visit the Blessed Sacrament at the repository during these days: provided they have confessed their sins, or are determined to confess them as soon as circumstances will permit.

For the rest, and for the functions of Good Friday, see ceremonial; for the Passion on Good Friday, see Nos. 111-114, above.

ARTICLE FIFTH.

HOLY SATURDAY.

126. On this day absolutely but one mass is permitted in the same church, and that only, except as hereafter stated, when the blessing of the fire and of the paschal candle, and the singing or reading of the prophesies and litanies are performed strictly according to the rubrics: under no other circumstances is mass allowed on this day in any church, oratory or chapel, not even when a feast of obligation falls on it. The only exception to this rule is when a clergyman has obtained special permission to this effect from the Holy See: which permission is very rarely granted; and then, unless perhaps in case of an extraordinary dignitary, it is left to the Bishop of the diocese to decide as to whether such permission shall be made use of or not; and under what circumstances. S. R. C., 31 Junii, 1821. Gardell. n. 4583, note ad 3.

127. The question may be asked: Can a Bishop celebrate a private mass on this day? He may, if he finds it necessary to administer Holy Orders which he may not be able to administer publicly. For public ordinations on this day see rubrics of Roman Pontifical. Vol. I. "Si vero Sabbato sancto ordinationes fiant, Officium incipitur a prima prophetia, etc." The same must be observed when the ordination takes place in the Bishop's private chapel. The S. R. C. being consulted on this subject: "Utrum in Sabbato sancto pro collatione sacrorum ordinum Episcopus in suo domestico oratorio teneatur missam cum prophetiis, ut in missali celebrare?" die 21 Martii 1774 respondit: *Affirmative*, id est pro collatione sacrorum ordinum in Sabbato sancto missa incipienda est a prophetiis." Gardell. n. 4583, ad 2. See note to this. For particulars see Martinucci vi. c. xxiii. Since there are no other provisions made for the celebration of mass by a Bishop on Holy Saturday, it is clear that, if he wishes to celebrate on this day, he must do it publicly as per ceremonial.

128. When a private mass is celebrated to-day by virtue of a special apostolic indult, the celebrant does not read the prophecies, nor litanies, but commences at the foot of the altar as usual with the *Introibo ad altare Dei, etc.*, qua finita, dicat Sacerdos Kyrie Eleison de more solito, et reliqua cum Vesperis usque ad finem missae." The reason is: the prophesies and litanies do not belong to the mass, but to Baptism and Ordination: "Prophetiae ad missam non pertinent, bene vero ad Baptismum et Ordinationem." Gardell. ut supra. A private mass, even when celebrated by virtue of a special apostolic indult cannot be commenced before the *Gloria in Excelsis* of the high-mass at the Cathedral or mother church: "Posito privilegio, haud eo uti licet, nisi postquam nuntiatum fuerit, per festivum campanarum sonitum, Ecclesiam, deposito

luctu, per lætitiæ signa Festis Paschalibus initium dedisse." Gardell. as above. At a private ordination, the Bishop may commence the prophesies, and go on with the ordination in time to be at the *Gloria in Excelsis* when the celebrant at the Cathedral or parish church will intone it.

129. The fire to be blessed to-day, must be struck from a flint; to light it by any other means will destroy the mystical signification of the act, and mutilate the liturgy of the Church, which cannot be done without sin. In like manner the reed on which the triple candle is placed, has a mystical signification; it would therefore be sinful to use a wooden, metallic or other rod for this purpose: "Arundo vera esse debet, et non alius baculus; decem circiter palmorum; floribus aliisque ornari potest." De Herdt, III. n. 51.

130. The paschal candle must be made entirely of white wax. It, as to the larger part at least, together with the five grains of incense, must be renewed every year: it shall not be placed on the altar, nor be in any way connected with it, but on a separate, large and beautifully ornamented candlestick, which, to be more conspicuous, may be placed on a pedestal that must stand on the floor of the sanctuary, at the gospel side. It shall only be lighted at high mass and vespers of feasts of the first-class, and on Sundays, and not at any other service; and must be quenched as in ceremonial, and removed from the sanctuary after mass on the feast of the Ascension of our Lord. Muehlb. 1; p. 285. De Herdt III., n. 53.

131. The prophesies and litanies shall never be omitted before mass on this day, even when the water is not blessed, except where one has the privilege of celebrating

a private mass by a special apostolic indult, as above. See missal; also Gardellini n. 4583. Muehlb. vol. II, pag. 879. The chanter who sings a prophesy, whilst the celebrant reads it, must sing the whole as given in the missal. "Ad dubium: An qui cantat prophetias, possit vi consuetudinis eas relinquere, vix a celebrante earum lectio absoluta erit?" S. R. C., 16 Apr., 1861, resp.: Negative. The whole of every prophesy therefore must be sung or read, or none shall be sung, but all read. Where a sufficient number of good chanters can be secured, i. e., three or four, they must be sung; otherwise they should all be read by the celebrant alone. When the prophesies cannot be sung from a want of a sufficient number of good chanters, if there be any chanters at all to answer, the celebrant should sing the prayer which follows after each prophesy. The chanter if competent shall sing the tracts, otherwise let them be read by the celebrant. What is here said of the prophesies, prayers and tracts, shall also be observed before the blessing of baptismal water on the Saturday before Pentecost Sunday. On which latter day, however, private masses are not forbidden.

ARTICLE SIXTH.

THE HOLY OILS.

132. The clergy must, when possible, be in possession of the newly blessed oils, before they commence the blessing of the baptismal water. When they cannot have such

in time, they shall use the oils of the preceding year, and not use the new ones for baptismal water till it be blessed anew on the vigil of Pentecost. When they can have neither, they shall bless the water, and as soon as they get the new oils, pour them on the water privately, pronouncing the words as in Missal. S. R. C. 23 Sept., 1837. Muehlb. I. p. 137.

133. Immediately after the consecration of the oils and chrism at the Cathedral on Holy-Thursday, they shall, as hitherto, be brought in metallic vases to twelve or more churches of the diocese, at rail-road centres; from which they shall, at once, be forwarded in the same way to other churches, easy of access; from which latter, they shall, as soon as they arrive, be brought to the neighboring churches. About the beginning of Lent every year, these vases shall be well cleaned, inside and outside, and returned to the Cathedral in time to have them replenished, as above, with the newly consecrated oils and chrism. When possible arrangements must be made to have clergymen call for the oils at the Cathedral and the other churches where they are distributed; when these cannot be had on account of the pressing wants at home, trustworthy laymen, not women, may be sent for them; which latter, unless personally known at the Cathedral, must present credentials from their respective Rectors. The expenses incurred by sending to the Cathedral for the oils shall be defrayed equally by all the churches for which they are intended; those incurred afterwards, by having them brought to the intermediate and individual churches, must be defrayed by the churches at which they are received.

134. Let the holy oils be carefully kept as prescribed. "In loco proprio, honesto ac mundo, sub clave ac tuta custodia, ne ab

aliquo nisi a sacerdote tangantur. Adeoque in ecclesia conservanda sunt, scilicet in sacristia, in baptisterio aut in custodia alia, sed in loco proprio seu separato et decenter ornato atque sub sera, nunquam autem in tabernaculo ss. Sacramenti." De Herdt vol. iii., n. 154. They shall not be kept either over or under the Blessed Sacrament in the tabernacle. For the rest, see missal and Balt. cerem.

GENERAL REMARKS.

135. No exposition of the Blessed Sacrament or benediction with same is allowed during these three days. See Gardell. Nos. 2098, 3710, ad 7. Zamboni vol. iii., pag. 180, n. 16,—Muehlb. vol. i., pag. 531.

Bodies of deceased shall not be solemnly blessed during these three days, but privately, without lights, or chant, or tolling of bells; not near the altar, but in the vestibule, or at the entrance of the church, inside, till after the vespers on Holy-Saturday. Ad quæsitum: "An in feria vi. Parasceve, expleta hujus diei officiatura, solemnes exequiæ supra cadaver . . in ecclesia celebrari possint, a sacerdotibus decantantibus mortuale officium cum intortitiis accensis?" S. R. C. resp.: "Negative per totum triduum: et officium et preces recitentur privatim." 11 Aug., 1736. Gardell. No. 4050. Manuale 3224. In funeral services of children the "Gloria Patri, etc.," may be omitted during these three days, till Holy-Saturday after vespers. S. R. C., 16 Jan., 1677. Manuale 3200.

136. All crosses, crucifixes, statues and images of Christ, the Blessed Virgin or the Saints, not painted on the

wall inside of the church, except those of the way of the cross, shall be covered before the time for vespers of Saturday before Passion Sunday. Neither cross, nor any other instruments of the passion whatever, shall appear on any veil, or antipendium, or elsewhere, except on the vestments, in the church during this time. The crosses in the church shall all be uncovered immediately after the unveiling of the cross at the high altar on Good Friday: the statues, images, etc., are not uncovered till Holy-Saturday, as soon as the "Gloria in excelsis" is intoned, at mass, if they can be conveniently uncovered at this time, otherwise they shall be uncovered as soon as possible thereafter. Gardell. nos. 1613. ad 2 and 3: 2049. 2194. 2241. ad 2: 4669. ad 36: 5126. ad 3. Statues which cannot be covered, shall be removed from the altars Saturday before Passion Sunday.

137. From the time the Blessed Sacrament is removed from the main altar on Holy-Thursday till the unveiling of the cross on Good Friday, all persons passing before this altar shall make a profound inclination to the covered cross on same: from the unveiling of this cross on Good Friday till after none on Holy-Saturday, they shall genuflect on one knee before it. S. R. C. Maii 9, 1857. Acta Vol. III. p. 581. Manuale n. 3701.

138. The celebration of the resurrection on Holy-Saturday evening, or early Easter Sunday morning, as is customary in parts of Germany and other parts of the world, is forbidden with us. Let no clergyman, therefore, secular or regular, hold this celebration, or allow it to be held in his mission, unless it should, at some future time, be adopted for the whole diocese, by the proper authority.

139. After the sign for the *Regina Coeli* at midday, and

again at four o'clock P. M., and again after the *Regina Coeli* at sun-set of this day, and after the same sign Easter Sunday morning at sunrise, let every consecrated bell of this diocese be made to send forth its most joyous peals, as in n. 94 (6), to announce the great festival by which the Church commemorates that mystery, which above all others, is the foundation of our faith, the ground of our hope, and the pledge of OUR FUTURE RESURRECTION.

CHAPTER SIXTH.

EXPOSITION OF THE BLESSED SACRAMENT.

140. By this we understand the act by which the Blessed Sacrament is exposed for adoration. It is twofold, public and private. It is public, when the cause for which it takes place is a public one, and the Sacred Host is taken from the tabernacle, and exposed to the view of the faithful in attendance, and benediction given with it before it is replaced into the taberacle. It is private, when the cause is of a personal or private character. In this case the Host is not taken from the tabernacle, nor in any way exposed to the view of those present, but is left inclosed in the ciborium or ostensorium, which latter is covered with a white veil; and thus covered, is exposed to view by being drawn forward to the door of the tabernacle, where it remains to the end of the function, when it is placed back again without giving benediction with it.

141. Besides the Procœnica exposition, of which we

shall not speak, because, as they say, it is not allowed outside of Rome, there are several kinds of expositions in use amongst us: the principal ones are: 1. Benediction; 2. The forty-hours adoration; 3. The triduum, or three-days exposition; 4. The one-day, or as it is commonly called, the thirteen-hours exposition; 5. The exposition of Holy-Week; and finally, 6. The solemn exposition with procession on the feast, and within the octave, of Corpus Christi. We shall treat of each of these, and of the conditions required to make the public exposition of the Blessed Sacrament lawful, as also of the private exposition of the Blessed Sacrament, in separate articles. We shall speak of them in the order they generally occur during the year.

ARTICLE FIRST.

BENEDICTION.

142. By this, as we have seen, is understood the exposition of the Blessed Sacrament for Benediction, which takes place after vespers, or at another hour, on Sundays, feasts, novenas, etc. The Analecta of 1877, col. 220, tell us that in Rome, Italy, France, and other countries, this exposition, on account of the manner in which it is conducted, is the most popular and the best attended of all ecclesiastical functions. One of the circumstances which makes it especially pleasing to the people, says the above work, is the fact that the people take part in the singing

and public recitation of prayers, which during a part of the exposition, are done in their mother-tongue.

143. The first point, therefore, which we have to settle, is to see whether, and how far singing and a public recitation of prayers in a vernacular language may be permitted at this public function. We know that such can never, under any circumstances, be allowed to constitute any part of mass, vespers or the solemn administration of the sacraments. But what about benediction with the Blessed Sacrament? The S. R. C. March 24, 1657, says: Minime tolerandum abusum hujusmodi, sed, vel adsit Sanctissimum Sacramentum, vel non, omnino Episcopus idem prohibeat in ecclesiis cantiones, vel quorumvis verborum cantum materna idiomate." At first sight this declaration would appear to settle the singing part very clearly and definitely; but when we consider the end for which it was given, we must acknowledge that it will admit of some modification. Many abuses with regard to singing at divine service existed before and at the time this decision was given: v. g., hymns and canticles in the vernacular, with instrumental music of very doubtful repute had crept into the sacred liturgy, and were in frequent use at divine service. These, instead of edifying the faithful, scandalized them and, instead of inciting them to devotion, like much of our modern church-music, served only to distract them. The S. R. C. condemned such 200 years ago, as it does to-day, in the strongest terms. How far the declaration of the mentioned Sacred Congregation was to be extended may, we think, be understood from the Const. Piae Sollicitudinis of Alexander VII., given on the same subject a month later, viz: April 23rd, 1657. Please examine the words carefully:

"Piae sollicitudinis studio ducimur, ut ecclesiarum divinis laudibus et orationi destinatarum decori et reverentiae consulere satagentes, quaecumque vana, et praesertim musicos concentus et symphonias, quibus quid indecorum, sive a ritu ecclesiastico alienum, non sine Divinae Majestatis offensa, et Christifidelium scandalo, ac devotionis et cordium ad superna elevationis impedimento admiscetur, ab illis procul arceamus."

From these words it appears quite clear that all such singing in vernacular or other languages, as was void of religious sentiment, was forbidden, especially noisy musical interludes, and accompaniments, and symphonies, which were out of place and unbecoming in a church, and foreign to ecclesiastical rites; and which tended rather to destroy than excite devotion in the hearts of the people; and consequently offended God, and scandalized the faithful. Evidently all such singing and music must carefully be kept out of our churches. Gardell. Instr. Clem. iii. n. 13, 14, 15, 16, 17.

The Church's liturgy must not be interfered with. Nothing, not a single word, shall be sung at mass which is not found in the missal; nothing at vespers that is not in the breviary; nothing in the solemn administration of the sacraments that is not in the Roman ritual; and all must be recited or sung in the liturgic language of the Church. Whatever is not in harmony with this must be banished from our churches. Such in our opinion, is the meaning of the above declaration of the S. R. C. But it does not follow from this that, outside of mass, and vespers, and the solemn administration of the sacraments, we are forbidden to recite and sing, in our mother-tongue, at other ecclesiastical functions, such prayers, canticles, and hymns, as do not interfere with the liturgy of the Church, and which, so far from distracting and disedifying, excite devotion in the heart and elevate the soul to God.

Having thus premised, we now distinguish one part of this exposition from the other. One part is liturgic, the other we may call praeter-liturgic. The liturgic part commences with the *Tantum ergo*, and ends with the prayer *Deus, qui nobis sub Sacramento mirabili*, etc: the praeter-liturgic part is that which precedes the "Tantum ergo," or follows the mentioned prayer. The liturgic part must be recited or sung in the liturgic language of the Church. The prater-liturgic part may be recited or sung in the mother-tongue of the people, provided all that is forbidden by the Const. *Piae Solicitudinis* be carefully kept out, and the singing be done with moderation, both as to matter and form, and in a manner becoming the occasion. This, our opinion, is supported by facts, and sustained by the best authorities, namely by Gardellini, whose authority no one will dispute: even the S. R. C. is guided by it. In n. 18 and 19 to XXIV. of Instr. Clem., he speaks of this kind of singing as of something that is not forbidden, and tells us that it is being done under the eyes and with the approval of the Bishops, and with good effect; and that there is, therefore, no reason why it should be condemned. Gardellini, therefore, does not believe that singing in a vernacular language, as we speak of it, is forbidden by the Popes, or the S. R. C. See also Analecta as above. The next proofs we have is from the Congregation of Rites. Ad dubium: "Utrum consuetudo canendi Hispano idiomate carmina aliosque similes modos musicos coram exposito Sanctissimo Sacramento aut in ejus processionibus . . . . tolerari possit?" S. R. C. 27. Sept. 1864 respondit: "Attenta consuetudine tolerari posse." Muehlb. Suppl. p. 592. Gardell. n. 5336, ad VII. It is objected that in n. 102 we say that tolerari posse means that the custom may be tolerated, but should not be followed; and here we say it means that the custom may be followed. There is therefore, a contradiction. We answer that in n. 102 we say that the custom may be tolerated, but should not be followed, because the answer of the S. C. R. and all the circumstances connected with it, and the whole context show such to be the meaning. The custom spoken of there is against the rubrics of the missal, and Caerem. Epis., and evidently mutilates the liturgy of the Church, and is condemned by the best authorities as a custom which should not be followed, viz: by Cavalerius, Gardellini, Martinucci, Falise, DeHerdt, &c. The custom here spoken of is not against any rubrics; nor does it interfere, in the least, with the liturgy of the Church; and it is approved of by men who would sanction nothing which is discountenanced by the Church. The S. R. C., as we have seen, did not assent to all that was asked in the first example: in the second it did, and could not assent to more, for more was not asked. The question is asked: Utrum tolerari possit consuetudo? It answers: Tolerari posse. Had the S. R. C. been asked: Utrum sequenda? it would probably have answered: sequenda. The latter, therefore, may be followed, the former should not. There is, therefore, no contradiction. But we have other proofs: v. g., the same Congregation being consulted, as to whether prayers might be recited publicly in a vernacular tongue before the Blessed Sacrament whilst exposed, answered without any restriction, that such may be done, provided the prayers be approved by the Ordinary: "Quaeritur: An liceat adhibere publicam quarumdam precum recitationem vulgari sermone conscriptarum coram Sanctissimo Sacramento exposito?" Resp. 31 Aug., 1867: "Affirmative, dummodo agitur de precibus approbatis." Gardell. n. 5381, ad ix. What may be publicly recited before the Blessed Sacrament, may also be sung before it, if only it be done in a becoming manner. Further the same Congregation says: "In actu expositionis liberum est aliquid cantare vel non

Si quid in choro cantetur sit vel: Pange lingua, vel: O salutaris hostia, vel etiam ubi in usu est: Wir ehren dich, etc., nunquam tamen: Tantum ergo." 2 Aug., 1872. Whilst, therefore, it is forbidden to sing the "Tantum ergo" when the Blessed Sacrament is being exposed, it is lawful to sing other canticles, or hymns, even in a vernacular language, provided the Bishop of the diocese permit such:

"Cantus in actu expositionis permitti tantum potest judicio Episcopi.' S. R. C., March 22, 1862. The softest registers of the organ may be played, as during the elevation. Again it says: "Ante benedictionem in fine functionis debet semper vel cantari vel recitari: *Tantum ergo* cum vers. et oratione de Sanctissimo Sacramento. Nihil, vero impedit, (that is if the Bishop permits it) quominus ubi in usu est, in actu benedictionis cantetur: Heilig, etc." Die 2 Aug., 1872. The clergy will please see that in this diocese nothing be sung whilst benediction is being given. It is, therefore, lawful for the clergy and people to recite or sing in their mother-tongue a prayer, hymn, or canticle, before the Blessed Sacrament; and this hymn, or prayer may take the place of the "O Salutaris," or other Latin hymn, which is usually sung at such a time, provided, as the Congregation states over and over again, such hymn, prayer or whatever it may be, be approved by the Bishop.

144. Since, therefore, Bishops may permit the people to sing in their mother-tongue at benediction, we wish such to be done, knowing well from experience, that this will conduce much to devotion, and will bring many to adore at the feet of Jesus in this exposition, who would otherwise remain away. But we do not wish to hear long solos in this singing, least of all by a female voice. We wish the people to join in the chorus as far as this can be done to edification. As for our adult German and French population, there will be no difficulty; they have been trained

to this from childhood ; and those of our English speaking young people, who have perhaps not been so well trained in it, will soon learn, if only the proper steps be taken. Our school children, as a rule, sing well : Let them be encouraged.

N. B. The organ may be played at all seasons, during this and all other expositions, even during Lent, when it is not played at vespers. See Manuale n. 960. As for other ceremonies to be observed in the performance of this function, please see Balt. cerem.

145. As far as place and time are concerned, the Blessed Sacrament may be exposed for benediction as follows : (1) In all parochial churches where there is a resident priest, and in chapels of theological seminaries, monasteries, convents, colleges, hospitals and asylums, on all Sundays and holy-days of obligation, and the suppressed holy-days that are solemnized, and other days as per n. 375 Balt., once a day, provided there be present in the church not less than 70 persons : in the chapels mentioned there must be present not less than 30 persons, the most of whom were not present at benediction given at the parochial church, or elsewhere, the same day ; (2) During the spiritual retreats of clergymen and religious, every evening, provided there be present about thirty persons : at retreats for students and confraternities, when such are given with the permission of the Ordinary, there must be present about fifty students or members of the confraternity ; (3) During missions, once a day, when such are given with permission of the Ordinary, and provided there be present not less than seventy persons ; (4) During novenas, once a day, when such are made with the consent of the Ordinary, and provided there be pres-

ent, if at a church, not less than seventy, if in the chapel of a monastery, convent or hospital, not less than thirty persons; and if for students or confraternities, not less than about fifty persons; (5) In all parochial churches in which May devotions are held, the Blessed Sacrament may be exposed and benediction given with it, the first and last days of that month, and on the days mentioned above in (1) of this n., provided there be present not less than seventy persons.

N. B.—The clergyman in charge need not have those present counted, to see whether the required number of persons be present, or not: it will suffice, if he have good reasons for believing that they are present. Nor will he be obliged to wait or postpone benediction, if at any time he were disappointed by a sufficient number not coming, when he had reasons for believing they would come.

When the number of persons, computed as above, is less, but not more than fifty per cent. less, than required for benediction, the Blessed Sacrament may be exposed privately as in article seventh. When half the number required, is not present, the Blessed Sacrament shall not be exposed at all.

146. At retreats for clergymen and religious, when the exposition is allowed, whether public or private, it shall be made as follows: (1) When the Blessed Sacrament is exposed and incensed, in the absence of chanters, the celebrant shall intone Ps. 50. *Miserere mei Deus*, *etc.*, the whole of which shall be sung slowly and solemnly by those present alternating; (2) When the psalm is ended, the following verses, responses and prayer shall be sung: the verses and responses, except the two last verses, by

the chanters if there be such: the two last verses and prayer by the celebrant:

V.—Salvos fac servos tuos. *R.*—Deus meus, sperantes in te.

V.—Esto nobis, Domine, turris fortitudinis. *R.*—A facie inimici.

V.—Nihil proficiat inimicus in nobis. *R.*—Et filius iniquitatis non apponat nocere nobis.

V.—Domine, non secundum peccata nostra facias nobis. *R.*—Neque secundum iniquitates nostras retribuas nobis.

V.—Domine, exaudi orationem meam. *R.*—Et clamor meus ad te veniat.

V.—Dominus vobiscum. *R*—Et cum spiritu tuo. Oremus. Deus, refugium nostrum et virtus: adesto piis ecclesiæ tuae precibus, auctor ipse pietatis, et praesta; ut quod fideliter petimus, efficaciter consequamur. Per Christum Dominum nostrum. *R.*—Amen. This shall be continued during the first half of the retreat: during the second half, the litany of the Blessed Virgin Mary with the verses, responses, and prayer of the season, shall take the place of the psalm, etc. (3) When the above has been sung, in the absence of chanters, the celebrant shall intone the *Tantum ergo*, *etc*. The rest as in n. 104. At retreats for clergymen two of the best singers shall be appointed chanters at the beginning of the retreat. They shall occupy a front pew or other suitable place near the communion railing.

147. The minimum number of candles to burn at this exposition is as follows: (1) On the ordinary week days of Advent and Lent, 12; (2) On the ordinary Sundays during the year, 18; (3) On the greater feasts, 24; (4) On the feasts of the first-class, 30. This does not include the torches as per ceremonial.

148. The altar must be ornamented to suit the day: it must never be overloaded with flowers; and those that are placed on it, must be kept away from the lights so far that there can be no possibility of their taking fire. Lamps are

only allowed at the repository during Holy-Week, as in N. B. of n. 123, and during the night of the forty hours exposition. It is not lawful to place lights behind the ostensorium, to bring the sacred Host more prominently to view.

During all expositions of the Blessed Sacrament, the churches, especially the sanctuary, should be darkened somewhat. This is prescribed for the forty hours exposition, and should be observed, as much as possible, at all others. The openings of the church-doors, windows, etc., must be so closed, that those who stand outside, cannot see the Blessed Sacrament.

N. B. We strictly forbid clergymen to expose the Blessed Sacrament in any way, unless they have a boy or a man to serve them. When sisters fail to secure such a server, even for a single time, the Blessed Sacrament shall, for that time, not be exposed in their chapel.

ARTICLE SECOND.

THE FORTY HOURS PRAYER.

149. The Forty-hours Prayer is a form of prayer which, as now established, is kept up in presence of the Blessed Sacrament by worshippers alternately and uninterruptedly for forty hours in succession, in honor of the forty days during which our Lord prayed and fasted in the desert, and the forty hours during which his body reposed in the sepulchre. See

Lambertini Inst. XXX. n. 17. It is commonly called the Forty-hours Prayer, because in the beginning it was not, as is now the case, necessarily connected with the exposition of the Blessed Sacrament. This holy exercise after it was established at Milan A. D., 1534, soon spread all over Italy, and was, it is said, introduced into Rome by St. Philip Neri in 1548, and made perpetual by Clement VIII. by virtue of the Constitution *Graves et Diuturnae*, issued Nov. 25, 1592. For further information see Lambertini as above; also note by Gardell. to n. 4782 ad 6., also Bouvier and Raccolta on Indulg.

The end for which the Church established this devotion is, to obtain peace and harmony among Christian governments, prosperity for the Church, the enlightenment of infidels, the extinction of all heresies and schisms, and the conversion of all sinners. It may also take place to prevent or get rid of some great public evil, v. g., a pest which threatens or is actually afflicting the state or society. This will appear from the Constitution of Clement VIII. just mentioned; the Constitution *Ad Augendam* of Clement XIII. issued Dec. 16, 1761 and the constitutions and rescripts of other Popes.

150. Formerly it was, and up to the present day whereever it is practicable, it is still, a conditio sine qua non, to continue the exposition and adoration uninterruptedly for forty hours, day and night. The S. R. C. Sept. 7, 1658, says: "Non licere in oratione quadraginta horarum reponere Augustissimum Sacramentum tempore noctis, et contrariam consuetudinem esse abolendam." And the S. C. Ep. et Reg. April 5, 1657, says: "Si expositio Sanctissimi Sacramenti non sit die noctuque, admoneri debet populus, non lucrefieri indulgentias pro oratione quadraginta hora-

rum concessas." This law, however, has been so modified that when it is not practicable, to continue the prayer day and night as is generally the case in this country with all churches and chapels, except those which are connected with monasteries, convents, colleges or other institutions, where the number of clergymen and others is sufficient to keep at least one clergyman and two other persons before the Blessed Sacrament all night, the Bishop of the diocese may, if he judge the reasons sufficiently grave, allow the exposition to be interrupted by having the Blessed Sacrament replaced into the tabernacle in the evening. Benedict XIV., in his Constitution *Accepimus*, says: "Equidem, veteris disciplinae severitate remissa, nunc eadem indulgentia concedi intelligitur, etiamsi Sacramentum Eucharistiae per horas quadraginta continuas gravissimis de causis minime prostet, modo tamen horis diurnis semper expositum relinquatur."

151. But who is competent to judge as to whether the cause be sufficient for such interruption? Evidently the Bishop of the diocese alone. This follows from what we have already said. Clement XIII. in his Constitution *Ad Augendam* says that the indulgence is granted: "Omnibus et singulis utriusque sexus Christifidelibus . . . . qui orationi quadraginta horarum continuatarum, non autem nisi noctis tempore interpolatarum de licentia ordinariorum."

152. But it may be asked: Why did the Fathers of the II. Plen. Council Balt., n. 376 ask the Holy See for permission to expose the Blessed Sacrament only by day time during the forty-hours prayer, if this has been granted to the whole Catholic world before; and, if they have obtained this permission without any restriction, why oblige monasteries, churches and chapels as above, to expose the Blessed Sacrament uninterruptedly night and day?

We answer, that the Fathers of the above Council asked permission to hold the forty hours devotion in all the dioceses of the United States, not without restriction, but: "Ut durantibus temporum locorumque peculiaribus circumstantiis, in omnibus ecclesiis et publicis oratoriis per universas hasce provincias . . . . . Sanctissimum publicae adorationi per triduum, in forma quadraginta horarum, exponi possit horis diurnis tantum, a mane usque ad vesperam, de nocte autem recondatur." And the Holy See granted that the Bishop of the United States might *durantibus temporum locorumque peculiaribus circumstantiis* expose the Blessed Sacrament during the day. These peculiar circumstances of times and places are the *gravissimae causae* mentioned above by Benedict XIV., which with the consent of the Holy See, will make it lawful for the Bishop to have the exposition and adoration interrupted during the night. That those gravissimae causae exist every where in this country, as a rule, is certain; and that the Bishops, therefore, need have no scruple in permitting the interruption under such circumstances, is equally certain; but we are not, by any means, so certain that he can permit such in times and places where they do not exist. We recommend, therefore, as the safest, that when permission is given to have the forty-hours prayer in the churches and chapels of institutions, as above, where practicable, such be continued forty hours uninterruptedly, day and night. This the more so, since the Holy See in its answer says nothing of oratories or chapels, but appears to confine the privilege to churches. "Ut fidelibus ecclesiam in qua Sanctissimum Sacramentum ita exponitur visitantibus eædem indulgentiae concedantur." See Decret. IV. of the Congr. de Prop. Fide, as found on page cxlix. in Balt. published, 1868.

153. Not less than twenty wax candles shall be kept

burning continually during the exposition. Of these, 18 shall stand on the altar itself, viz: the six large ones used at high mass generally, and 12 smaller ones on the steps by the side of the tabernacle and on the altar table. The other two shall be large wax candles of about three pounds each, and shall stand on the floor of the sanctuary, near the first step: one on one side, the other on the other side of the altar. Where the Blessed Sacrament remains exposed over night, if the church be poor, ten of these candles may be replaced by lamps; but this can only be allowed at this exposition, and then only at poor churches, and even here, only during the night, after the church has been closed to the public, and before it is opened in the morning. As far as the lamps are concerned, they cannot be tolerated at any other exposition, except on Holy-Thursday and Good Friday, no matter how poor the church may be: "Hoc autem decretum trahi nequit ad alias expositiones magis minusque solemnes, in quibus cerei dumtaxat lucere debent." Gardell. note 11 to VI. of Instr. Clem. When the church is very poor, outside of Rome, a smaller number, and if expedient, smaller candles may be kept burning continually, but never less than twelve, not including the two on the floor of the sanctuary, each side of the altar.

154. One or more priests or other clergymen wearing surplices should always be kept kneeling before the Blessed Sacrament, at a bench placed in the middle of the sanctuary, a short distance from the lower altar step: "Per vices unus aut alter sacerdos, vel saltem aliqui in alio sacro ordine constituti, suppelliceo vestiti, si fieri potest, etsi regulares sint, continuo adsint genuflexi, non super genuflexoria, sed ad aliquod scamnum, tapeto, pannove rubro, aut alterius coloris et decentis qualitatis coopertum, prope infimum altaris gradum, orantes die ac nocte." Instr. Clem. ix.

All this, where practicable, we wish to have faithfully observed. But what is to be done where there is but one priest, perhaps two, and they, for the most part, engaged in the confessional?

Where there are many confessions to be heard, we shall not allow the forty-hours exposition, nor any exposition of long duration to take place any where in this diocese, unless the services of at least one or more extra priests can be secured. There are many reasons, and every priest of some years experience in the ministry must know, why several priests should help in the confessionals on such occasions. In this diocese there is not a mission where such help cannot be secured, either from neighboring missions or from religious houses. When this is neglected, the exposition shall not take place. If, however, the priests present be so occupied in the confessionals, with sick calls, and otherwise, as to make it very inconvenient for them to appear before the Blessed Sacrament as above, then, let them appear there when convenient; and when not convenient, the boys and young men who serve at the altar must be kept there, not less than two at a time continually, not sitting as we have seen them, nor standing, but kneeling at the bench as stated. At convents of sisters or brothers, the same must be observed; and the exposition will not be allowed at such institutions, unless there be a priest in or about the chapel continually, to look after the Blessed Sacrament. No one, unless he be entitled to wear a surplice, and is actually wearing it, shall appear in the sanctuary, for any purpose whatever, during the exposition. Instr. Clem. XXVII.

155. Where the prayer is kept up all night, even after the public doors of the church have been closed for the

night, as they always must be on such occasions, men who are well disposed, may be admitted at all hours, by other doors, not so public, but women shall never be admitted at night: "Foeminis nullo modo, nulla ratione, nulloque praetextu permittatur, sed tantummodo viris, qui, ut jam innui, non alio motivo, nisi religionis, permanere ibi, aut ad orandum ingredi cupiunt: et hi ingredi, et exire poterunt per aliquod internum ostium pro opportunitate claudendum, vel reserandum." Ibi, note 1 to XXXIII. This, in regard to women, we command to be strictly observed at all seasons of the year, with regard to all gatherings which may take place in our churches at night, whether such be at missions, novenas, etc., or for confessions on Saturday evenings, or any other evenings. After ten o'clock P. M. in summer and nine o'clock P. M. in winter, no woman's confession shall be heard in the church, nor shall she be allowed to remain in the church at all after this hour, unless she be accompanied by her husband, brother or son, to protect her, if necessary on her way home. Let this be well published by the parochial clergy and those who conduct missions, novenas, etc.

At masses, whether high or low, celebrated at side altars in the church during the exposition, the small bell shall not be rung either at the sanctus or elevation. At the sacristy door, however, the sign is to be given by the bell as usual, to notify those in attendance that a mass is about to commence. See nos. 99 & 103. At the two high masses celebrated at the altar of exposition as per ceremonial, the large bell in the belfry is rung to give notice of the elevation to those outside. Ibi xvi.

156. Unless it be necessary to keep up the perpetual prayer, which we hope to establish in this diocese at no distant future time, we shall not allow the forty hours or

any other extraordinary exposition to take place on the feasts of Christmas or the Purification, nor on Ash-Wednesday, Palm-Sunday, Easter or Pentecost-Sunday, or such other feasts which, on account of the mysteries they commemorate, are celebrated with extraordinary pomp. The mysteries commemorated by such feasts, and the special functions of Ash-Wednesday, Candlemas-day, Palm-Sunday, and some others, are worthy of all the attention which clergy and people can bestow upon them. If the forty hours exposition were allowed on such a day, one sacred function would interfere with, and detract from the other, for which, under ordinary circumstances, there can be no sufficient cause, since, except in the case mentioned, there is an abundance of time for both. See notes of Gardell. under iii. Instr. Clem. Where it is necessary to expose the Blessed Sacrament on the feast of the Purification, on Ash-Wednesday, or Palm Sunday, in order to keep up the perpetual prayer in the diocese, the people shall go to another church, if there be such, for blessed candles, ashes, or palms. If there be no other church in the place where the people may obtain these things, they shall be blessed and distributed at the church where the Blessed Sacrament is exposed, but at a side chapel, or other place where it can be done without disturbing those who are before the Blessed Sacrament. In this latter case the procession with candles or palms must be omitted. Also preaching, singing, etc., must on this occasion be omitted at these functions. Gardell. nos. 4440; 4590 ad 10. When the exposition is to commence on these days, the blessing and distribution of ashes, candles, or palms, may take place before the mass of exposition commences. The Blessed Sacrament is never exposed for even perpetual adoration, from the end of mass on Holy-Thursday till after communion of the mass on Holy-Saturday.

157. During this exposition, all attempts at displaying extraordinary singing, music, illuminations, or any thing else, to attract the attention of crowds to anything but the Blessed Sacrament, is very much out of place, and must be carefully avoided. The Bishop, before he gives permission to have the exposition take place, must satisfy himself that these things will be observed. Ibi; also note 15 to XXI. Sermons, when the Bishop allows them during the exposition, must be short, and bear in some way on the end for which the devotion is held. To make sure of the indulgences, the exposition should be prolonged in order to make up for the time the Blessed Sacrament was covered during such sermons.

158. During the forty-hours prayer benediction with the Blessed Sacrament is given but once, and that at the end. See Instr. Clem. Nevertheless, when the exposition is interrupted at night, as it always is in the parochial churches of this diocese, the Bishop may allow the people to be dismissed with benediction every evening before the Blessed Sacrament is replaced into the tabernacle. This follows from what we have said of the discretionary power of Bishops with regard to expositions and benediction of the Blessed Sacrament in general. On this subject Martinucci Vol. II. cap. 38, n. 24, says:

"Quod si Sanctissimum Sacramentum reponetur vespere, et postridie summo mane rursus exponetur, Missae repositionis locus non erit, quoniam expositio finem habet vespertino tempore, non matutino. Hoc casu penes Episcopum erit praescribere quae preces recitandae sint unoquoque vespere, et prae caeteris recitari possent Litaniae majores cum Pange lingua et orationibus, post quas benedictio Sanctissimi Sacramenti impertietur, et reponetur ipsum in sua custodia. Mane autem exponi posset

canendo Pange lingua tantum et orationem Deus, qui nobis, etc." What is given here by Martinucci is the order we wish to have followed in this diocese, wherever the exposition is interrupted by night: i. e. Excepting the procession, let the prayers be recited and benediction given every evening, as if it were the last evening. For masses and other things which are not found in this article, please see Balt. cerem. on this subject; also a small volume of notes by Gardellini on the Instr. Clem.: a work which can be obtained at a low price, and should be found in the library of every priest.

159. The indulgences which may be gained by those who attend this exercise are: (1) A plenary indulgence, the conditions of which are: (a) an humble and contrite confession, and the worthy reception of the Holy Eucharist; (b) one visit to the church where the Blessed Sacrament is exposed; during which visit prayers must be offered for the end for which this exercise was established, as stated in n. 149. For a long time this visit was to last an hour. In his Constitution "*Graves et Diuturnae*" Clement VIII. says: "Omnibus et singulis utriusque sexus Christifidelibus, vere poenitentibus, et confessis ac Sanctissimo Eucharistiae Sacramento refectis, qui in quacumque ecclesia, ubi oratio ejusmodi indicta fuerit, devote orando unam saltem horam perseveraverint, plenariam indulgentiam concedimus."

Paul V. by a brief *Cum felicis recordationis*, of May 10, 1606, changed this visit so as to leave it optional with the faithful to make it shorter, to suit their convenience. Clement XIII. in his Constitution *Ad Augendam*, Dec. 16, 1761, speaking of the length of time this visit shall last, says: "Qui orationi quadraginta horarum per aliquod temporis spatium devote interfuerint, etc. . . ." Gardell. n. 9 to XXXIII. We say one visit: because the

Instructions do not mention more than one for this indulgence, and no Pope speaks of two or three. Besides, though the visits were longer in the beginning, the number has always been the same: Now, if three visits were necessary, for a long time every man, woman and child would have been obliged to spend three of the forty hours in the church, to gain the plenary indulgence; which in very large communities, would have been impracticable, and the more so, since the church is always closed to the general public during night. It is, therefore, not likely that three visits were ever considered necessary: the Popes who are always careful as to what burden they put on the people, do not generally ask so much of them in so short a time. Nevertheless, in the United States, where the exercises are continued three days, a visit each day seems to be required; not because the Holy See has of its own accord imposed such, but because the Fathers of the II. Plenary Council of Baltimore have asked it as a condition to gain the indulgence. In n. 376, ad 4, of that Council, we find the following concerning the plenary indulgence of the forty hours prayer:

"Ut iis qui confessi et sacra communione refecti ecclesiam visitaverint, in qua Sacra Eucharistia publico cultui exposita est, ibique pie oraverint, indulgentiam plenariam, semel per expositionis triduum lucrandam, quae applicari possit animabus fidelium defunctorum, Sanctitas Sua benignissime concedere dignetur, *ea tamen lege, ut Christi fideles ecclesiam praedictam unoquoque tridui die visitent.*" The Holy See, without saying anything of the three visits, answers that the faithful who visit a church in which the Blessed Sacrament is exposed, etc., shall gain the same indulgences which are gained by those who perform this devotion according to the Constitution *Graves et Diuturnae* of Clement VIII. It is our opinion that the petition was not presented to the Holy

Father as it is found in n. 376, but as it appears in Decr. IV. of the S. C. de P. F. on p. CXLIX. of that Council, and that, therefore, notwithstanding the petition of the Fathers of the Council, one visit will suffice, even in this country. Still the safer, and by all odds the more meritorious, and possibly the only, way to gain the indulgence will be to make three visits; (2) Besides the plenary indulgence, a partial indulgence of ten years and ten quadragenes is granted for every visit, even when confession has not been made, nor communion received, provided those who wish to gain the indulgence have true contrition with a determination to confess their sins, and to pray as above. This indulgence was confirmed by Pius IX. by a rescript of Nov. 26, 1876. See Raccolta n. 39; (3) Pius VII. by a rescript May 12, 1817, privileges all the altars of the church in which the forty-hours prayer is going on, for the whole time of the exposition, and grants that all these indulgences may be applied, by way of suffrage, to the suffering souls in purgatory.

N. B. The privileged altars, in this case, if we understand correctly, are granted, not to all churches, but only to those in which the exposition forms a link in the unbroken chain of the forty-hours perpetual prayer. "Declaravit omnia altaria illius ecclesiae, *in qua per turnum* fit expositio, privilegiata durante tempore expositionis." Gardell. note 5 to XXXIII. of Instr. Clem. If this be so, our altars are not specially privileged during the forty-hours exposition, because, in our diocese at least, the latter has not taken place *per turnum*. We trust, however, that this will not be so long. For:

160. It is our intention to organize the perpetual adoration, such as we can have in this diocese, as soon as pos-

sible. When once organized, and the days fixed for the churches respectively, the Rector of each church must see that the exposition take place as ordered. A failure to comply with this, unless for very grave reasons, has always been considered, and shall be considered, a serious fault, and shall be treated as such. If, besides this forty hours exposition which each of the larger congregations shall have in its turn, any Rector of a mission should desire to have, either the triduum, or the thirteen hours, or any other extraordinary exposition, he will please ask permission to this effect every time he wishes to have it; and let us know, every time, as to whether he be in a position to have all observed as prescribed.

ARTICLE THIRD.

THE TRIDUUM, OR THREE DAYS EXPOSITION.

161. The Triduum, or Three Days Exposition of the Blessed Sacrament, as approved by the Church for the whole world, must take place three days in succession of the week Septuagesima, or Sexagesima, or during the three days immediately preceding Ash-Wednesday. The One Day, or Thirteen Hours Exposition takes place on the Thursday of the week Sexagesima. Upon examination it will be found that many authors who treat of this subject, perhaps the most of them, in one way or other, confound this exposition of three days with that of the forty-hours prayer. The fact is, they are not the same at

all, for: (1) Though they may have come into use about the same time, they were not solemnly established at the same time, nor by the same Popes. Clement VIII. was the first, as we have seen, who permanently established the forty-hours prayer, in 1592; Benedict XIV. first gave the three days exposition permanency in 1748; (2) They were not established for the same end. In this respect especially, Gardellini says, there is a great difference between them. See Instr. Clem. n. 17 to III. The end of the forty-hours prayer is to implore the blessing of peace and harmony amongst Christian governments, etc., as above in n. 149: the end of this three days exposition as, Benedict XIV. Inst. 14, n. 8, says, is to keep the faithful from attending the sinful and degrading plays of the carnival; to strengthen them against the temptations caused by these disorderly and contaminating amusements; and to stay the hand of the just God from visiting upon them the punishments which they deserve for the insults they offer his Divine Majesty during those days. See also Gardell. Instr. Clem. XXXIII., n. 10; (3) The manner of conducting the forty-hours exposition is in many respects different from that of this triduum. The former, being in the form of the perpetual adoration must, unless for grave reasons, be continued forty hours, night and day; the latter has nothing to do with perpetual adoration, and continues from morning till night, three days in succession. During the former benediction with the Blessed Sacrament can be given but once, except as stated in n. 158; during the latter Benedict XIV. says it shall be given every evening: "Curandum praeterea vobis est," the Pontiff writes to the Bishops of the Papal States, "ut in una aut pluribus ecclesiis Sanctissimum Eucharistiæ Sacramentum per triduum publico cultui exponatur, et quotidie populo ad vesperas benedicatur in Septuagesimæ aut Sexagesimæ aut Quinquagesimæ hebdomadis aut tribus omnibus." Gardell. XXXIII. n. 11; (4) The forty-hours exposition takes place in one church at a time; the triduum may take place in several churches of the same city at the same time. The forty-hours prayer may be held at any time during the year; the three days exposition must be held in the weeks mentioned. During the former, sermons are forbidden, unless with the special consent of the Ordinary, and then they must be short, not lasting more than a quarter of an hour, and to the point intended; in the latter it is recommended that eloquent speakers be engaged to attract the multitudes. See Lambertini Inst. XIV. During the forty-hours exposition solemn vespers are not in order, during the triduum they are. During the former, except perhaps in the United States, but one visit is required to gain the plenary indulgence; during the latter, as we shall see, three visits are necessary. In the former special mention is made of partial indulgences; in the latter, though no special mention is made of them, not only partial, but even other plenary indulgences may be gained, because they are not excluded. Finally, even the Popes themselves, call the former the forty-hours prayer, whilst they call the latter a triduum *ad instar quadraginta horarum*.

162. The indulgences which may be gained during this triduum, are: (1) The plenary indulgence annexed to the exercise; (2) Other indulgences which the Church grants to those who visit the Blessed Sacrament exposed for other ends. Those who say that the altars of the churches in which this triduum is kept, are privileged during the three days, by virtue of a rescript of Pius VII., probably confound the exposition of this triduum with that

of the forty hours prayer: we have not been able to find any such rescript; neither Prinzivalli, nor the Raccolta say anything of it.

To gain the plenary indulgence, besides the visits to the Blessed Sacrament in the churches in which the triduum is going on, a good confession and communion are required. The latter, we suppose, is not required for children who are not of an age to go to communion: the Church certainly does not wish to exclude these little ones; for them confesssion and the visits will suffice.

163. During the triduum, as already stated, three visits are required, one each day. On the Thursday of which we shall speak in the next article, if it be impracticable to have the triduum, one visit, probably, will suffice. We say that three visits are necessary, because Benedict XIV. in his Constit. *Inter caetera bene multa*, of Jan. 1, 1748, explicitly gives this number:

> "Nos interea fidelibus, hac nostra epistola circulari, plenariam indulgentiam concedimus, quae a vobis solitis formulis promulgabitur, quaeque cum ad opus pium directa sit, non impeditur alia plenaria indulgentia, quam ecclesia, ubi Eucharistia exponitur, aliis de causis habere possit; plenam, inquam, culparum veniam impertimur quibuslibet Christifidelibus, qui poenitentia et Sacra Synaxi rite muniti, singulis diebus Augustissimum Christi Corpus visitarint, Deum orantes juxta ecclesiae mentem, quam desuper exposuimus."

164. But it is said that Benedict XIV. granted this plenary indulgence only to those who were living in the Papal States, and that Clement XIII., who extended it to the whole Catholic world, and granted the same indulgence to those who would only visit the Blessed Sacrament when exposed on the Thursday of the week Sexagesima, says nothing of the three visits: therefore, one is sufficient. We answer, that Clement XIII., by confirming the work of

Benedict XIV., and extending the indulgences of the above named three triduums to the whole Christian world, only changed the Instruction of Benedict XIV., as far as he clearly expresses such: now he does not say anything of changing the number of visits: "Qui easdem ecclesias, in quibus venerabilis expositio sive in uno sive in singulis ex praedictis triduis devote visitarent." The faithful will gain the plenary indulgence whether they visit these churches in one, or in each, of the three triduums, or on the Thursday alone, in case there be no triduum. Excepting the mentioned Thursday, the Pontiff does not say that the churches may be visited on one day, nor one of three days, but that such may be done during one or each of the three triduums, in case there be three in succession. Since the Pontiff says nothing of changing the three visits mentioned by Benedict XIV., does he not mean to say that the churches shall be visited, either each day of one triduum, or one day of each of three triduums? In our judgment, therefore, the visits remain the same. The decree of the Congregation of Indulgences on this subject, given July 23, 1765, continues:

> "Sanctissimus Dominus noster Clemens, Papa XIII. sedulo recogitans, præfatam Augustissimi Sacramenti expositionem plurimum hisce diebus profuisse, ac deinceps fore profuturam, eamdem plenariam indulgentiam ad quascumque Catholici orbis ecclesias, ubicumque locorum existentes, ubi Venerabilis expositio sive in hebdomada Septuagesimæ, sive Sexagesimæ, vel Quinquagesimæ, sive in singulis prædictis hebdomadis per tres dies, atque etiamsi tantummodo in Feria quinta infra hebdomadam Sexagesimæ peragatur, ex uberi Pontificiæ charitatis fonte benignissime extendit."

Evidently it does not appear from this that Clement XIII. changed anything as far as the number of visits is concerned. Besides, by virtue of a perpetual indult of Pius VII., April 6, 1821, the faithful of the diocese of Rennes are enabled to gain the above indulgence by making one visit during the triduum. See Bouvier. Indulg. Now, if one visit sufficed, why this indult?

165. But it is objected, that one visit being sufficient to gain the plenary indulgence during the forty-hours prayer, why should three visits be required during the three days exposition? We answer, that every theologian must know that there is no reasoning *a pari* in such a case: the Popes are perfectly at liberty to prescribe one visit for the one, and three visits for the other devotion. Besides, the forty-hours prayer is supposed to be one continued act which can only be interrupted by the authority of the Pope; the other, except the Thursday, is from its very nature, divided into three days. Again, as we have seen, the end of both is not the same. One of the ends for which the triduum is established, is to keep the faithful from participating in the disorders of the carnival; this can be accomplished much better by inducing them to make three visits than if they were obliged to make only one. It is our opinion, therefore, that besides confession and communion, three visits are required to gain the plenary indulgence of the triduum of which we speak here. At these visits, as well as at the one prescribed for the forty-hours exposition, to gain the plenary indulgence, prayers must be offered according to the intention of the Sovereign Pontiff: they may, of course, be offered for other ends also.

166. There is no procession before or after the triduum: where practicable there should be such at the beginning and end of the forty-hours exposition. We wish the number and size of candles used at the former to be the same as at the latter; more, and perhaps larger ones, in rich churches than in poor ones. The afternoon before and the morning of the triduum the bells are rung as in n. 94, (6).

ARTICLE FOURTH.

THE ONE DAY, OR THIRTEEN HOURS EXPOSITION.

167. This, as we have seen above, takes place on the the Thursday of the week Sexagesima. As far as we have been able to find, it is the only exposition of one day that has been solemnly approved by the Popes for the whole Christian world. When the triduum is not, or cannot be held, this one day exposition, may take its place. With its privileges, it can only be held on the day fixed by the Popes. We have often been requested, especially by sisterhoods, to allow them to have the thirteen hours exposition, and this at all the seasons of the year. Most certainly, Bishops have the right to permit such and other expositions for grave and public causes, and the faithful may gain partial, and possibly plenary indulgences by visiting them; but, except the one mentioned, we can find no traces that such a thirteen hours exposition was ever instituted or encouraged by the Popes, and consequently, if it be held on another day, there is no plenary indulgence connected with it as such. The only one day, or as they call it, thirteen hours exposition especially sanctioned by the Church and enriched with a plenary indulgence, is the one of which we here speak, and which, as stated, can only take place on the Thursday of the week Sexagesima. The manner of holding this exposition is the same as for the triduum, under every respect, except that it lasts but one day. One visit being prescribed for each day, and this being one continued and uninterrupted act or function, one visit will probably suffice. The indulgence as we have seen, is the same as that of the triduum.

168. With regard to the triduum we wish to add, and this we do with an aching heart, that the time has come, when it should be held, on the days and for the end prescribed, in the churches of our cities and larger towns. The disgraceful plays of the carnival, and what is more dangerous, masquerade balls, in which masked of both sexes continue till three, four and five o'clock in the morning; and other amusements of which Paganism would have been ashamed, are becoming more frequent amongst us every year. Processions of masked men and boys, which but a few years ago were limited to the plague-stricken districts of New Orleans and Memphis, and were quite unknown in this part of the country, are being introduced, and have already established themselves in parts of this diocese. Our own people, thank God, have, with some exceptions, so far been kept aloof from them; but the dangers are increasing, and watchful Rectors of souls in this diocese have already expressed to us their apprehensions of the future, in this regard, unless we all unite in offering combined resistance to this increasing evil. We cannot understand how Catholic journalists can speak in favor of such conduct. We are sure, if they knew, or would read, what the Popes and quite a number of Bishops like St. Charles Borr. and others, have written on this subject, they would take a different view of it. It is to be much regretted that these men do not remain silent on subjects which they do not understand. There is no remedy more powerful or better calculated to counteract this evil than that which has been instituted by the Church for this end, viz., the triduum of which we speak. Let us, therefore, have recourse to it. If God be for us, who can prevail against us! Where the triduum is not practicable, let the exposi-

tion of the Thursday of the week Sexagesima take its place. Let our prayers be united on the end for which these holy exercises have been instituted: with the good will of our faithful people, and God's promise to help those who have recourse to him in earnest prayer, we shall not fail to make our influence felt, even with those who are not of the Church, but who are learning to respect her more every day. But, that there may be no doubt about the licitness of the exposition, or the indulgences, let our permission to this effect be obtained every time. To further counteract the disorders mentioned here, we wish what is said in (1) and (2) of n. 146 to be observed at all expositions which may be allowed in any church or chapel of seculars or religious in this diocese, from Septugesima Sunday inclusive, till Ash-Wednesday. The clergy will please inform their people of this, and the end for which it is done.

169. Our sisterhoods being small, most of them having but three or four sisters, and only four or five having more than twelve; and their chapels, being, as a rule, very small and inaccessible to the public, except by passing through the house, we cannot allow the Blessed Sacrament to be publicly exposed for forty hours, or even one day, in their chapels. Nor can we allow either clergymen, or those whom they must have to assist them, to remain at convents after sundown for any cause whatever. More on this point hereafter.

ARTICLE FIFTH.

THE EXPOSITION OF HOLY WEEK.

170. This takes place from the time the Blessed Sac-

rament is carried in procession from the principal altar to the repository on Holy-Thursday, till it is brought back in the same way for the mass of presanctification on Good Friday. As usually practiced with us, it scarcely deserves the name of exposition, but rather reposition; the Blessed Sacrament being only carried from the principal altar to the repository, where it is shut up in the tabernacle, and there kept under lock and key till it is brought back again as stated. For the rest see Article Fourth of Chapter Fifth; and for the indulgences, see n. 124.

ARTICLE SIXTH.

THE SOLEMN EXPOSITION AND PROCESSION OF CORPUS CHRISTI.

171. The feast and octave of Corpus Christi, together with the exposition and procession of the Blessed Sacrament, and benediction with it, which take place on this feast and within the octave, have been established by the Church to commemorate the institution of the Blessed Sacrament, and to render to our Lord in this sacrament the honor, praise, and adoration due him, and to excite in our hearts due veneration and respect for this mystery. Though the Church gave considerable time to this mystery on Holy-Thursday, still, being engaged, at that time, with the sufferings of the Savior, she preferred to postpone the solemnization of the commemoration of its in-

stitution to a time, when she could celebrate it in a becoming manner, by devoting eight days to it. The clergy will, therefore, please do all in their power to encourage their people to attend the services of this feast and octave, and to approach the sacraments of Penance and Holy Communion during the same, and on the feast of the Sacred Heart. To attain this end, all the indulgences which the faithful may gain on the feast, and every day of the octave, should be well published the Sunday before. The hour of the masses, the order of the procession, the time of vespers, benediction, etc., should be made known to them. They must also be told to bring white wax candles which, being lighted, they will hold in their hands during the procession. Caerem. Episc. II. c. XXXIII., n. 4.

172. As far as the service on the feast itself is concerned, we wish the following to be observed at our Cathedral, and recommend the same, as far as practicable, for every church in the diocese where there is a resident priest. The afternoon before, and on the morning of the feast, the bells shall be rung in festive style as in n. 94, (6.) Low masses shall be celebrated at 5 and 6 o'clock, at which the faithful who have been prepared for it, may communicate. At 8 o'clock the mass of exposition, which, where practicable should be a solemn high mass, shall commence. This mass is of the feast. As far as the large host is concerned, which is to be consecrated in this mass for the procession, the same must be observed as in the mass of exposition at the beginning of the forty-hours devotion, for which see Balt. ceremonial. The bells shall be rung for this mass as for all solemn masses of the greatest feasts.

173. Immediately after this mass the procession of the

Blessed Sacrament shall take place, and be conducted as given in Caerem. Episc. and the Balt. cerem. for this day. Though the solemnities of this feast may all be transferred to the following Sunday in this province, we celebrate it, as stated, in order to open the solemn exercises of the day and octave in a becoming manner, and to offer our people all the opportunities they need, to gain the indulgences with which this day and octave have been enriched.

174. We strictly forbid the procession of the Blessed Sacrament to take place outside of churches, in places where there is a mixed population. We know there are clergymen, secular and religious, of more zeal than prudence, who, if we may judge from the past, will say that the procession of the Blessed Sacrament should not be forbidden on account of the presence of a multitude of scoffers and unbelievers. To such we have to say, that the faithful of this country may thank God that the Church has not left it to them to decide, when a function of this kind shall take place, and when it must be omitted. The Bishop of the diocese is the sole judge, and he is commanded by the Church to take all possible precautions in time, against whatever might, in any way, interfere with the religious character of the procession; and to punish with suspension, and even excommunication, those, whether secular or religious, who will disobey his orders. See Caerem. Episc. L. II. c. XXXIII. n. 3. Now, since we do not know in how many, nor in what places, nor under what circumstances, the procession of the Blessed Sacrament has hitherto been held in this diocese; and since we cannot leave clergymen, either secular or religious, to be their own judges as to whether and how it should be held in their congregations or missions; and finally, since we

know there have been abuses in some places; now, to enable us to correct all abuses as far as possible, we hereby revoke all and whatever permission has been granted by ourselves or our predecessor, to any clergyman, secular or religious, to have the procession of the Blessed Sacrament on a public street or sidewalk, or anywhere else outside of their church or churches. Those living in purely Catholic places or districts, who have hitherto held this procession outside of their churches, in case they wish to continue to do this, shall have our permission to this effect renewed; which latter shall only then be done, when they have satisfied us that the town and surrounding country in which the procession is to take place, is almost purely Catholic; and that hitherto unbelievers have not, from mere motives of curiosity, gathered around, as they generally do on such occasions, to witness the procession as a novelty, or a pompous exhibition of popish superstition. If any clergyman, secular or regular, shall knowingly act against these our instructions, he shall be suspended, or otherwise punished.

175. The Balt. cerem. says that, if there be a repository with an altar at which the procession is to stop . . . after the *Panem de coelo*, *etc* . . ., the celebrant sings the prayer, incenses the Blessed Sacrament, and gives benediction. It speaks of the altar and repository in the singular number: consequently, according to this ceremonial benediction may be given on the way once. The Caerem. Episc. says, the pause may take place one or more times, to rest, but benediction shall not be given on the way at all, but only at the end.

"Si autem via processionis longior fuerit, poterit Episcopus in aliqua ecclesia, et super illius altare deponere Sanctissimum Sacramentum, et aliquantulum quiescere; et ibidem, antequam discedat, thurificare Sanctissimum Sacramentum, et orationem de Sacramento cantare; quod tamen non passim in singulis ecclesiis, vel ad singula altaria, quae forsitan per viam constructa, et ornata reperiuntur, faciendum est, sed semel tantum, vel iterum, arbitrio Episcopi." Cer. Episc. II. c. XXXIII. n. 22.

Notwithstanding, therefore, what our circular of the 17th May, 1872, may have to the contrary, after having suppressed the abuse which formerly existed in many places, of giving benediction three or four times on the way, we now wish to see the Caerem. Episc. observed. We are of opinion that the Balt. cerem. will, sooner or later, be corrected on this point. When benediction has been given at the end of this procession, the Blessed Sacrament shall be replaced into the tabernacle; and, before the clergy leave the sanctuary, even before the people commence to leave the church, the indulgences granted by the Popes shall be published. Caerem. Episc. II. c. XXXIII., n. 18.

176. On the Sunday within the octave the procession of the Blessed Sacrament may take place again; but this time after the solemn vespers of the Sunday, which latter should for this reason commence somewhat earlier than usual. On this day the Blessed Sacrament is exposed during vespers, which should, therefore, be chanted as solemnly as possible. In parochial churches in which the solemnities described, cannot take place on the feast, they should by all means be held on the Sunday within the octave; in which case, unless a high mass was sung on the feast, the mass of exposition shall not be of the Sunday, nor of the feast which may fall on this Sunday, but of the feast of Corpus Christi. When the procession takes place on Sunday after mass, it shall not take place after vespers on the same day, though the Blessed Sacrament may be exposed during vespers as given above for our Cathedral. For

vespers with the exposition of the Blessed Sacrament, see Balt. ceremonial.

177. With regard to exposing the Blessed Sacrament during the masses of this octave the Caerem. Episc., says: "Solitum est per totam hanc octavam ponere super altare tabernaculum (ostensorium) cum Sanctissimo Sacramento, discooperto, dum vesperae et officia divina recitantur, ad quae magna populi frequentia solet accedere." Caer. Episc. L. II. c. XXXIII., n. 33. Though the Bishop of the diocese may, for grave reasons, allow the Blessed Sacrament to be exposed during mass, it should as a rule, only be done during the octave of Corpus Christi. The reasons are clear: "The Blessed Sacrament cannot be lawfully exposed publicly without grave reasons; during mass our Lord is present, and offers himself on the altar: there can, therefore, be no grave reasons for exposing him otherwise. For other reasons, see Gardell. Martinucci II. c. VII., n. 1, says:

> "Maximopere commendandus est patriarchalium Urbis ecclesiarum usus, in quibus missa solemnis ante Sanctissimum Sacramentum expositum nunquam celebratur, exceptis tantum diebus octavae Corporis Domini, siquidem illis diebus expositio a rubricis praescribitur, et pars est quaedam officii."

The exposition being a part of the office of the feast and octave of Corpus Christi, we wish, besides the exposition above mentioned, the Blessed Sacrament to be exposed on the principal altar of our Cathedral and, as far as practicable, in the other churches of the diocese, every morning of the octave, from the beginning of the mass which commences at 6¼ o'clock, till after the parochial mass which commences at 7¾ o'clock. Before the first mass it shall be exposed as before vespers with exposition; and after the last mass benediction shall be given as prescribed for the same after vespers. During the octave, on week days, twenty minutes before the mass for exposition, the three of Cathedral bells shall be rung in festive style.

178. The clergy will notice that, according to the ceremonial and many decisions of the S. R. C., they have nothing to sing at these expositions till just before benediction, then, as marked in the ceremonial, in the absence of chanters, they intone the *Tantum ergo*. The choir, however, may sing a litany, or appropriate hymns as soon as the Blessed Sacrament has been incensed; and may, and we think should continue such during mass.

179. At other expositions, even on the feasts of the first-class, the Bishop may order collects for whatever end he may judge proper: such, however, cannot be done during this octave. Quaeritur: "An unica oratio de Sanctissimo Sacramento dicenda sit, vel addi possit aliqua collecta, nempe Principis, etc.?" The S. R. C., Sept. 22, 1837, answered: "Affirmative in oratione quadraginta horarum, et duplicibus primae et secundae classis: Negative vero in festo, et per octavam Sanctissimi Corporis Domini."

N. B. During the exposition, the masses, especially on week days, should be celebrated at side altars.

180. Every year, on the feast of Corpus Christi, as hitherto, so hereafter, a novena in honor of the Sacred Heart of Jesus shall be commenced, and ended on the first Friday after the octave, which is the feast of the Sacred Heart. Excepting perhaps, the feast and the Sunday within the octave, the exercises of this novena shall be conducted in the evening as follows: (1) At 6:45 o'clock the first (one) bell shall be rung, which at our Catbedral shall be the second in size; at 7:25 o'clock the second and last sign shall be given by the ringing of two or three

bells; (2) At 7:30 o'clock the beads shall be recited with those present, by a clergymen if convenient; if not, then by one of the servers at mass, (3) At 7:45 the Blessed Sacrament shall be exposed as usual. N. B.—The clergyman who exposes the Blessed Sacrament need not take the cope until after the instruction and prayers, as mentioned in (8) below; (4) When the Blessed Sacrament has been exposed and incensed, the choir shall sing one or two stanzas of a hymn to the Sacred Heart of Jesus; (5) After which a clergyman gives, or reads from an approved book, a short instruction or meditation suitable to the devotion: in doing this he must take care not to stand with his back to the Blessed Sacrament. Having done this: (6) The choir again sings one or two stanzas as above; (7) After this the clergyman reads the litany of the ~~Sacred Heart~~ Holy Name of Jesus, and before and after it, such offerings, protestations and prayers, as usually accompany this litany at novenas; (8) Having done this, the celebrant goes to the sacristy, washes his hands, and puts on stole and cope, and accompanied by servers with thurible, incense, etc., proceeds to the altar, puts incense into the thurible, incenses the Blessed Sacrament, and in the absence of chanters, intones the *Tantum ergo:* all as in ceremonial. Whilst the celebrant is preparing in the sacristy, the choir may sing some other hymn, or a part of it, in honor of the Sacred Heart, as stated, (9) The singing, except the *Tantum ergo*, and the prayers recited before the Blessed Sacrament in this case, except the one which follows immediately after the *Tantum ergo*, may be in the mother-tongue of those presents, as we have seen in n. 143. The faithful in the body of the church should be trained to participate in the singing.

N. B. When this novena, or any part of it falls in May, the May devotions during it shall be reduced to the litany of the Blessed Virgin, and three Paters and three Aves, to be recited immediately after the Blessed Sacrament shall have been replaced into the tabernacle. When all is over, the clergy return to the sacristy. In the meantime, the choir shall sing in Latin: "Adoremus in aeternum Sanctissimum Sacramentum" three times alternately, with a verse of the Ps. Laudate Dominum omnes gentes; (10) At the Cathedral a clergyman shall assist the celebrant, as per ceremonial, where there are two or more clergymen. During the processions, and at benediction on the feast, and on the Sunday within the octave, and the last evening, deacon and subdeacon shall assist in dalmatics. The priest who gives benediction at the end need not be the same that exposed the Blessed Sacrament; (11) Where the Blessed Sacrament has been exposed during the week, it is customary to end the services of this holy octave, by a procession with the Blessed Sacrament in the church at the close of the octave; after which procession, benediction of the Blessed Sacrament is given, and the Sacred Host is then replaced into the tabernacle. See Caer. Episc. ibi n. 34. Where the novena of the Sacred Heart of Jesus is performed, instead of having the procession on Thursday evening, the novena shall close with it on Friday evening following: The procession is to be conducted as per ceremonial. During this procession the faithful in the body of the church, may hold burning white wax candles in their hands, as they did during the first procession; (12) The exercises of the novena must be so regulated as to have all over a quarter before nine. On the last evening, if possible, the exercises should commence half an hour sooner than given above. Singing, etc., this evening, if necessary, may be abbreviated. In case the exercises be not too long the last evening, the *Te Deum* should be sung.

181. The following indulgences granted by Eugene IV., May 26, 1433, may be gained by all the faithful, on the feast and during the octave of Corpus Christi; (1) A plenary indulgence to all those who shall perform for one hour, in public or in private, on the feast of Corpus Christi, any devout exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of Penance and Eucharist on that day. See Raccolta, n. 43; (2) On the feast itself, an indulgence of 400 days by all who after confession and communion assist at mass, at first or second vespers, or matins; (3) An indulgence of 200 days for every time they are present at any of the same functions during the octave; (4) An indulgence of 160 days for every time they are present at any of the minor hours, viz.: prime, tierce, sext, none, or complin, on the feast; and eighty days, when they assist at the same during the octave; (5) An indulgence of 200 days may be gained by those who, after confession and communion assist at the processions, whether it be on the feast, or on the Sunday within the octave. See Prinzivalli, n. 513, Bouvier de Indulg., Raccolta, etc.

N. B.—On the feast of the Sacred Heart of Jesus a plenary indulgence may be gained by all the faithful who, being truly penitent, after confession and communion, shall visit any church or public oratory in which the feast of the S. Heart is celebrated with some solemnity, and pray there for the intention of the Sovereign Pontiff. Those who make the novena in honor of the Sacred Heart can during it gain an indulgence of 300 days every day. See Raccolto, n. 81.

ARTICLE SEVENTH.

CONDITIONS WHICH MUST BE OBSERVED.

182 With regard to the public exposition of the Blessed Sacrament, the Sovereign Pontiffs and the Sacred Congregation of Rites insist upon four things particularly: (1) That the cause for which it is done be grave, and acknowledged as such, and approved, by the Bishop of the diocese; (2) That the exposition do not take place without the expressed permission of the Bishop; (3) That the Bishop alone has to determine the number of times it shall take place; (4) That he alone has to determine the time when, the place where, and the manner in which, the exposition shall take place.

First, there must be a grave public cause acknowledged as such, and approved by the Bishop. Benedict XIV. in his Constitution, *Accepimus*, says: "Certissimum est non licere exponi publice divinam Eucharistiam, nisi causa publica." See also Gardell. Instr. Clem. XXXVI. n. 3. This was also decided by the S. R. C., May 31, 1642, against a Dominican convent in which the Blessed Sacrament was exposed publicly for reasons not considered sufficient. The Congregation decided: "Non licere Regularibus etiam in eorum propriis ecclesiis Sanctissimum Sacramentum palam adorandum exponere, nisi ex causa publica, quae probata sit ab Ordinario." Gardell. n. 1392. The following reasons are amongst those that are considered sufficient, viz: (a) To offer public atonement for public outrages committed against the Blessed Sacrament; (b) To escape, or to be freed of, a calamity which threatens or does actually afflict the Church, state, diocese, community, or great dignitaries of Church, state, etc., v. g., Pope, Bishop, ruler, etc.; (c) To thank God for special public favors received, or to obtain an important public good for the Church, state, diocese, community, etc.; (d) To obtain, foster, and encourage, an increase of veneration and due respect for the Blessed Sacrament; (e) We are of opinion that, to obtain the election of a good Pope, or the appointment of a good Bishop for a diocese; or to obtain the recovery of the Pope or Bishop from a dangerous illness, is a sufficient reason for the public exposition of the Blessed Sacrament in every church, monastery, convent, etc., throughout the diocese; and that to obtain the same in a critical moment for the ruler of a country, will be a sufficient cause for a public exposition in the churches and chapels of that country.

N. B. When communities visit a church or chapel on Sundays and holy days, in which the Blessed Sacrament is exposed for benediction, at which this community is, or can be present just as well as not; unless the community be a large one, we do not believe that, the Blessed Sacrament can afterwards be licitly exposed again for the accommodation of this community in their private chapel. The motives generally offered for such exposition are, in our opinion, most unworthy of the exposition and even of those who offer them. To allow benediction in such cases, would, in our opinion, be trifling with the most Holy One himself. We forbid such expositions to take place in this diocese.

183. With regard to the permission of the Ordinary, the Blessed Sacrament can never be licitly exposed publicly, for whatever cause, without it, by either seculars or regulars. Benedict XIV., in the above Constitution *Accepimus*, says: "Certissimum est huic Sedi Apostolicæ, in quibuscumque ecclesiis etiam privilegio immunibus, sive saecularibus, sive regularibus, non licere exponi publice divinam Eucharistiam, nisi causa publica et Episcopi facultas intervenerit." The Congregation of Rites, April 28, 1640, gave the following decision: "Nullo modo convenire, nec posse per regulares, neque sæculares publice exponi (Sacramentum) sine expressa licentia Ordinarii; et ideo omnino prohibendos contrafacientes." See Gardell. n. 1224. The same Sacred Congregation gave the following decision Dec. 18, 1647: "Sacra Rituum Congregatio inhaerendo decretis sæpius per orbem terrarum promulgatis, dioecesis, et civitatis Toletanæ clero tam sæculari, quam regulari, monialibus, atque confratribus, Sanctissimæ Eucharistiæ Sacramentum publice exponere, nisi cum speciali Ordinarii licentia, non licere; et inobedientes poenis, et censuris coercendos esse." Gardell. n. 1591. The Bishop's permission must be a special one: "Nisi cum speciali Ordinarii licentia." It must be expressed: "Sine expressa licentia Ordinarii." Therefore, a tacit or presumed permission will not do. The Congregation of Rites, Feb. 13, 1666, decided that, to prevent the scandals which had arisen by regulars exposing the Blessed Sacrament more frequently than seculars, the Ordinary should make use of his right and regulate the number of times, the places where, the days and hours at which, and the manner in which, such exposition should take place. "Sacra Rituum Congregatio censuit, expo-

sitionem Sanctissimi in ecclesiis regularium dictæ civitatis Ragusæ, ad tollendam in posterum absurda et scandala, quæ propter frequentem illius expositionem oriri expositum fuit, esse faciendam, et regulandam arbitrio Archiepiscopi, tam quoad causas exponendi, quam etiam loco, horas et assistentiam ad illius securitatem, et decentiam." Gardell. 2248. For other innumerable decisions of the same kind, see Gardell., Manuale, Muehlb. etc.

184. As to the number of times, the Holy See, though repeatedly requested to decide as to how often the Blessed Sacrament may be publicly exposed, has constantly refused to take any action in the matter. The same has been the conduct of the Congregation of Rites. Whilst both have strictly forbidden benediction to be given more than once a day in the same church, except on the feast of Corpus Christi and within the octave; and have both warned against the too frequent exposition of the Blessed Sacrament, they both insist that it is the duty of the Bishop of the diocese, and must be left to him, to determine the number of times it may be done, notwithstanding all customs to the contrary, which practices, they say, shall not be regarded as customs, but as abuses to be suppressed, if necessary by the infliction of ecclesiastical censures. Cardinal Thomasius being consulted as to the expediency of exposing the Blessed Sacrament every Sunday, quoting Benedict XIV. and others, answered, that such must necessarily depend from many and grave circumstances: "Utrum Sacra Mysteria per singulos Dominicos dies palam exponenda sint, serio perpendi debet, antequam deliberetur. Id enim non semper Deo gloriam affert, populoque utilitatem. Nam, ut verbis utar Antonii Albergati, Sedis Apostolicae Nuntii in Belgio, multo melius est, ut non ita frequenter exponatur, et tunc cum debita reverentia, quam ut frequentius, et sine debito obsequio, et reverentiae sig-

nification id fiat." See Gardell. Instr. Clem. n. XXXVI. ad 4, 5 and 6. From what we have read on this subject, we give this as the result, viz.: When the attendance is small, or due reverence is wanting; or when what is prescribed is not, or cannot be observed, the Blessed Sacrament should not be exposed publicly, and benediction should not be given with it. When, on the contrary there is a fair attendance, with a marked devotion and reverence for this most holy Mystery; and when the ceremonies and that which is prescribed are all properly carried out, the Ordinary may, and in our opinion should, without any scruple allow it to be publicly exposed for benediction on all Sundays and the feasts, etc., mentioned in n. 375 Balt. Where due devotion and reverence for the Blessed Sacrament, or respect for the ceremonies are wanting, it is the duty of the clergy to labor unceasingly to remove such a want of devotion and respect, and not to yield till it has disappeared.

185. The Bishop of the diocese has to determine the time when, the place where, and the manner in which, the exposition shall take place. As far as the time and place are concerned, this will appear from the decisions of the S. R. C. given above. When we say that the Bishop has to determine the manner in which the Blessed Sacrament is to be exposed, we do not mean to say that he is at liberty to change established and universally adopted rules, sanctioned by the Church for this function; what is meant is simply, that he shall leave nothing doubtful or arbitrary in those things which the Church leaves open to his discretion and prudence. Wherefore, we say with Gardellini:

"Quamobrem Ordinarii locorum, servatis regulis, quae communes omnibus sunt, in reliquis eas possunt, et debent apponere conditiones, quas magis profuturas esse cognoverint, juxta locorum, temporum, ac personarum circumstantias, ut simul decentiae, debitaeque venerationi consultum sit, ac opportune provisum, ne inducantur abusus." See notes of Gardell. on Instr. Clem. XXXVII., n. 1.

ARTICLE EIGHTH.

PRIVATE EXPOSITION.

186. For definition of this kind of exposition, see above n. 140. The Blessed Sacrament may, for a pressing cause and sufficient reasons, be exposed privately, without the Bishop's permission, provided it be not taken from the tabernacle, and the sacred host be so covered that it cannot be seen. "Si quandocumque privata ex causa Sacrosancta Eucharistia exponenda videbitur, a tabernaculo nunquam extrahatur, sed in pixide velata, in aperto ejusdem tabernaculi ostiolo, cum assistentia alicujus sacerdotis, stola et superpelliceo induti, et cum sex saltem luminibus cereis collecetur." Such is the decision of the S. C. Ep. et Reg., Dec. 9, 1602, and of the S. C. Conc., Aug. 17, 1630. It was disputed for a time, whether religious had the right to expose the Blessed Sacrament privately in their churches without the Bishop's permission: a decision of the S. C. Ep. et Reg. given Dec. 10, 1602, and renewed 1630, 1648, 1726, settled the matter by declaring that, whilst religious like seculars have no right to expose the Blessed Sacrament publicly without the Bishop's consent, they, like seculars, may do it pri-

vately without this permission, when there is a reasonable cause for it. "Ex causa autem privata possunt, dummodo Sanctissimum Sacramentum e tabernaculo non extrahatur, et sit velatum, ita ut ipsa Sacra Hostia non videatur." Gardell. Instr. Clem. XXXVI., ad 12.

187. We have said that the Blessed Sacrament may be exposed privately without the Bishop's permission, &c. This does not mean that he cannot, under certain circumstances forbid it: there is no abuse against faith, morals, or ecclesiastical discipline, which the Ordinary of a diocese cannot forbid: all in his diocese, even if they were Bishops, Archbishops, or Cardinals, are subject to him in such things. There must be a reasonable cause for making even the private exposition; and it must be made as prescribed. If, in the opinion of the Bishop, either be wanting, he must forbid it.

"Non omnia, quae sancta sunt, semper, et qualibet occasione expedit fieri, neque in privatorum hominum arbitrio est ea agere, quae, licet pietati videantur accommodata, justis tamen de causis a praesulibus in sacris quibusdam actionibus tacite, vel expresse interdicuntur, etsi permittantur in aliis." Gardell. Instr. Clem. III. n. 16. Again the same author says: "Jure merito ecclesiasticae leges statuerunt, ut quamvis in ecclesiarum moderatorum arbitrio sit expositio privata; hoc tamen arbitrium quibusdam est circumscriptum limitibus, nec, sub pietatis praetextu, negligi possunt appositae conditiones, quae sunt, ut sacra pyxis e tabernaculo non extrahatur, ut sex saltem luceant faces, et aliquis sacerdos superpelliceo, et stola indutus continuo orationi incumbat." Gardell. Instr. Clem. XXXVI. n. 21.

188. At a private exposition, so far as the ceremonies are concerned, all must be done as prescribed for benediction, except that only six candles need be lighted, and the Blessed Sacrament is not taken from the tabernacle, nor is benediction given. For much other information, if any be

needed on the subject, see Gardell. Instr. Clem. XXXVI. n. 10, etc., and other authors.

N. B. When the Blessed Sacrament has been incensed, the thurible should be carried to the sacristy least used. When the celebrant has incensed the Blessed Sacrament, it shall not afterwards be incensed by an inferior officer; consequently, no one shall incense it whilst benediction is being given with it. This should be observed at all expositions, no matter what some say to the contrary. Gardell. Instr. Clem., n. 23 to XXXI.

Rectors of churches, superiors of theological seminaries and monasteries, chaplains of colleges, sisterhoods, asylums, etc., may make this exposition for the following reasons: 1. To obtain relief in great distress; 2. To obtain the recovery, or conversion, or a happy death, of a special person afflicted with a mortal disease; 3. To obtain God's special assistance for a special person approaching death, or already in the agonies of death; 4. To obtain special light at a critical moment, in the election of a superior, and for many other reasons, but they must be grave and pressing, though not so grave as for a public exposition. The Church does not demand the Bishop's permission for such an exposition, because, like a good mother, she is concerned for her children; and she knows that emergencies must frequently arise, when to wait for the Ordinary's permission must be followed by great spiritual losses. We recommend, therefore, that our clergy, secular and regular, have recourse to the private exposition, whenever emergencies of the nature above mentioned occur. In extraordinary emergencies, we think, the church or community bells might be rung, to call the people or community to such expositions.

189. Instead of exposing the Blessed Sacrament for benediction, as in Article I, it may be exposed privately every evening in chapels of sisterhoods during retreats, when less than twenty-five assist at such retreat; provided there be a man or a boy present to wait on the celebrant; and provided all be ended before sundown, as in n. 169. In this case, when the celebrant has recited or sung the prayer as prescribed for benediction, and locked the tabernacle, and drawn the key from the door thereof, he may close the exercise by giving those present his blessing. We say: It may be exposed privately in chapels of sisterhoods during retreats, etc. By this we mean that we give permission to have it done; for the cause not being a private but a public one viz: ad augendam devotionem, we do not believe that it can be done licitly in such a case without permission from the Ordinary of the diocese.

190. Since the Blessed Sacrament may, and is, and always has been, visited and adored by the most fervent servants of God, without having it exposed for their special benefit; and since Popes, Bishops, and Priests, to whom God has confided the welfare of his Church, do not often ask the Blessed Sacrament to be exposed for their personal conveniences, but do, as a rule, perform their most fervent acts of oblation, praise and adoration, before the Lord concealed in the tabernacle of the altar; and since, as we see from constitutions of Popes, and declarations of the Sacred Congregations of Rites, and of Bishops and Regulars, that the motives which underlie the requests for extra expositions are not always of the purest kind, but are, at times, prompted by a spirit of rivalry concealed under the garb of zeal for the Blessed Sacrament; and since the Church, which, as we have seen, is most anxious to avoid

all abuses with regard to frequent expositions, indignantly hurls her censures at those who are the causes of such abuses; it appears to us that we should hesitate and tremble, rather than be rash, in asking for more expositions than the Ordinary has in conscience considered himself at liberty to allow for those over whom he has been placed, and for whom he will one day have to render a strict account to God, whose steward he is. We give the above regulations for expositions of the Blessed Sacrament as the result of many years reading, reflection and prayer: they are such as we do not hesitate in giving; and we command them to be observed as faithfully as possible, by all the clergy, secular and regular, of our diocese; and we hereby revoke whatever licenses have been granted to seculars or regulars, to have the Blessed Sacrament exposed more frequently, or otherwise, than determined by these regulations.

If there be any confraternities in the diocese, whose members must lose plenary indulgences unless the Blessed Sacrament be exposed for them, the Rectors of such will please represent to us their respective cases, and await our decision. To simply perform a devotion before the Blessed Sacrament, and to perform it before the Blessed Sacrament exposed, are two very different things.

CHAPTER SEVENTH.

LITURGIC LIGHTS.

191. The use of lights at divine service is as old as religion itself. See Hierurg. by Rock, page 391; DeHerdt

I. n. 182; Maurel, Liturg. page 122. It is so interwoven with external religion that it makes up a considerable part of its liturgy. It would therefore be a grievous fault to dispense with it, unless by virtue of a special apostolic indult, which has scarcely ever been granted for even the most urgent reasons. In fact, the Church lays so much stress on the use of lights at divine service, that she places the necessity of providing the means required to keep them up, on a level with that of providing for the erection of churches, or the support of the clergy. "Nemo ecclesiam aedificet priusquam Pontificis judicio locus et atrium designentur, et quid ad luminaria, quid ad rectoris, ministrorumque stipendia sufficiat, definiatur." Pont. Rom. Pars. 2, 1. Those who treat of this subject commonly hold that it would be a mortal sin to celebrate mass without lights. "Sub gravi prohibetur celebrare sine ullo lumine etiamsi urgeat necessitas, v. g., ut detur viaticum, vel ut populus missam de praecepto audiat, sic etiam non liceat missam incipere antequam duo cerei ardeant, nec illos extinguere antequam ultimum evangelium sit lectum; et ideo si ante consecrationem deficiat omnino desistendum est a celebrando." Manuale n. 376, note. Scavini III. n. 161, ad 9; DeHerdt I, n. 185, and others generally. The lights required by Catholic liturgy are twofold; viz: lamps and candles. We shall speak of each in a separate article.

ARTICLE FIRST.

LAMPS.

192, Concerning the use of lamps in the sanctuary, the Caerem. Episc. L., I. c. XII. n. 17, has the following:

"Lampades quoque ardentes numero impari in ecclesiis adsint, tum ad cultum et ornatum, tum ad mysticum sensum. . . . Hae vero in primis adhibendae sunt ante altare, vel locum, ubi asservatur SS. Sacramentum." "Lampadarius ante SS. Sacramentum, saltem quinque lucernas habeat. Ante vero reliqua singula altaria singulae possunt lampades appendi; quae quidem in praecipuis festis, saltem dum Vesperae et Missa solemnis decantantur, continue ardeant, etc." See also Manuale n. 2899, n. 3; Gardell., n. 3525. What is here said of the number of lamps, is intended more for the spacious Cathedrals of large cities, than for ordinary country churches. But, however poor or small the church or chapel may be, one lamp, at least, must be kept burning before the Blessed Sacrament day and night. It is the general opinion that it would be a mortal sin to neglect this even for a short time. Scavini III., n. 107; Gury II., n. 310, ad 3; Muhlb. II., p. 4; De Herdt III., n. 181, etc.

193. The oil used in these lamps should, when practicable, be made of olives. However,on account of the poverty of many churches and the scarcity of this oil, and the imposition practiced with such, even in most parts of Europe; but probably more because the mystical signification of this lamp is found in the flame rather than in the oil by which it is fed, the Holy See, yielding to the solicitations of many of the Bishops of France and other parts of the world, on the 14th of August, 1864, approved of the following declaration, given by the S. R. C. on the 9th of the same month and year: "Generatim utendum esse oleo olivarum; ubi vero haberi nequeat, remittendum prudentiae episcoporum, ut lampades nutriantur ex aliis oleis, quantum fieri potest vegi-

tabilibus." So that, where necessary, the Ordinary may allow other than olive oil, v. g., flax-seed, petroleum and even lard oil. Manuale, n. 2901; Maurel, Liturg., pag. 128; Scavini IV., n. 338; Gary II. n. 311. The last mentioned, even, is not without signification in the lamp before the Blessed Sacrament. Fat is an emblem of God's bounty towards us. St. Thomas XII. Q. 102-3-8, says "Adeps abundantiam nutrimenti demonstrat et praefigurabatur pinguedo charitatis Christi." Since petroleum, when safe, has many advantages over all other oils, we are of the opinion that we need have no scruples about using it in the lamps of the sanctuary, particularly since it is allowed and used for this purpose in the countries of Europe from which we derive our olive oil. It being permitted, it is better to use it than to leave the Blessed Sacrament half the time without a light.

194. None but the safest kind of lamps should be allowed where petroleum is used, whether it be in the sanctuary, or to light up the church. There are lamps made now which make this as safe as any other light. Dangerous lamps should be destroyed without delay.

N. B.—The lamp of the Blessed Sacrament must, when practicable, be suspended from the ceiling of the sanctuary in front of the tabernacle, about half-way between the altar and the communion railing: it should never be less than seven feet from the floor. Where this cannot be done without bringing it too near the ceiling, it must be placed near the altar, on the gospel side. It looks very bad to have the priest strike his head against the lamp whilst giving communion; or the Bishop to touch it with his mitre whilst administering Confirmation. We draw special attention to this point.

ARTICLE SECOND.

BEES-WAX CANDLES.

195. The candles prescribed at mass, vespers or other parts of the divine office, at expositions and benediction of the Blessed Sacrament, the administration of the sacraments, blessings, funerals or other parts of the Catholic liturgy, and at solemn first communion of children, must be made of pure bees-wax. This is so imperative that the Church has preferred to have even her most sacred rites performed without lights, rather than have those used that are not made of this material, as will appear from the following declarations of the Sovereign Pontiffs and of the S. R. C., which we shall give according to the dates they were issued, in order to show more clearly the uniform and persistent conduct of the Holy See in regard to this subject.

196. In the first place, olive oil cannot be used instead of wax candles: "Ad quaesitum: An diebus ferialibus, dum horae canonicae cantantur, permitti possit, quod loco faculorum (cereorum) adhibeantur duo luminaria cum oleo?" the S. R. C., Sept. 10, 1701, answered: "Negative." Gardell., n. 3597, ad 15.

197. In the second place, it is not lawful to replace bees-wax by any other material: During the first half of the present century an attempt was made to supplant the use of bees-wax candles at divine service, if not entirely, at least to a great extent. Storms of petitions were sent to the S. R. C. for decisions in favor of other than wax candles. The materials proposed to take the place of bees-wax were vegetable and artificial wax, sperm stearine, and a mixture of bees-wax with sperm or stea-

rine: Archbishops, Bishops and Vicars-Apostolic, from different parts of the world presented these petitions. The advantages of artificial and mixed waxes, sperm, stearine, etc., and their superiority over bees-wax, were well ventilated and defended. The reasons given for their retention where they had been introduced in Italy, France, Germany, etc., and for introducing them where they had not yet made their appearance, were as strong as they could be, and were well given. In all these things some went further than others, v. g., some maintained that bees-wax should be used at Candlemas, on the last days of Holy-Week, and for the Paschal-candle, but might be dispensed with altogether at every other divine service. Others maintained that a certain number of wax-candles, or the number which is strictly required by the rubrics might be retained at mass, whilst others of a cheaper material might be added ad augendam solemnitatem. Others again, whilst they would allow only bees-wax candles at mass, would have the others used at the administration of the sacraments, at vespers, benediction, etc. Of all these, the request of the Vicar Apostolic of the kingdom of Corea, to be allowed to use the wax produced from a tree of that country, because it was almost impossible to obtain bees-wax, was considered the only one worthy of a favorable answer; which answer however, was conditional, and subject to restrictions as follows: The S. R. C. weighing all the circumstances, i. e., the great difficulty of getting bees-wax, and considering that the wax in question is a vegetable matter resembling bees-wax under every respect, did not answer that it was lawful to use it, but that it would apply to the Sovereign Pontiff for a special indult, so that it might be used in that country, as long as bees-wax could not be obtained, as at present. "Supplicandum SSmo pro gratia a vicario apostolico petita, ut durantibus circumstantiis, ille possit pro arbitrio et conscientia permittere in missae sacrificio usum cerae ex quibusdam arboribus specie fluentibus." Romae, August 13, 1843. The other questions and doubts were all reduced to the following brief form, viz: 1. An, exceptis praedictis ecclesiasticis functionibus (i. e., the candles blessed on Candlemas, those used at the service of Holy-Week, and the Paschal-candle) in reliquis usus novarum candelarum sit tolerandus? 2. An, et quid respondendum Archiepiscopo Colocensi, Episcopo Massiliensi aliisque hanc congregationem interrogantibus? Both questions were solved on the 14th of Sept., 1843, by the same brief but significant answer, viz: "Consulantur rubricae." See correspondence de Rome 1850-1851, pages 138, 148, 197. Muehlb. III. p. 132. This response was intended to solve all doubts about the use of any other than wax candles in the liturgy of the Church.

In 1850 the Bishop of Dijon, asked permission to allow his clergy to continue the use of stearine candles where they had been introduced. The S. R. C. answered: "Nihil innovetur." See Correspondence de Rome 1851, p. 198. Manuale. n. 82. Gury II. n. 401. The superiors of the missions of Oceana finding it impossible to obtain bees-wax for candles, requested to be allowed to make use of sperm and stearine candles. The S. R. C. answered that, it being impossible to obtain wax, the missionaries of that country might, by a special privilege which the Holy See granted in their behalf, make use of olive oil instead, and if this failed, they might celebrate mass without lights. The superiors had recourse to Rome again, stating that it was not in their power to obtain olive oil, any more than wax, and that the missionaries were unwilling to celebrate without lights. Upon this the S. R. C. answered, Sept. 7, 1850, that they might make use of sperm or stearine candles, till it would become possible for them to obtain wax or oil. "Permitti posse, dummodo preces veritate nitantur, i. e., si pene impossibile sit in iis insulis pro missa cera comparare." Gardell. n. 5150; Muehlb. I. p. 220. Manuale n. 84. Scavini IV. n. 338.

From the above declarations it follows: (1) That without a special Apostolic Indult bees-wax candles cannot, at any time, be licitly replaced by anything else, either at mass or any other ecclesiastical function; (2) That, ad augendam solemnitatem, candles of other materials cannot be superadded to the number of those made of bees-wax; (3) That, where it is impossible to obtain bees-wax, the Church will allow the use of vegetable wax or olive oil; (4) That where none of these are possible, she will allow the sacred mysteries to be celebrated without lights rather than permit the use of sperm, stearine or such like substances; (5) That even where wax is impossible, she will only allow the use of other candles when missionaries are unwilling to celebrate without lights. One would think, therefore, that the above declarations should forever have put a stop to the use of any other than bees-wax candles at divine service; but such was not the case; and, either because these decisions of the S. R. C. were not known, or because others imagined that they had stronger reasons than those already alleged, or from other causes, the demand for the use of other than bees-wax candles was, and continues to be repeated: always, however, with the same result. Thus in 1857 the Bishop of ~~Charleston, S. C., in the U. S.~~, requested to be allowed

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the use of tallow or stearine candles at divine service, giving as reasons that such was the universal custom in this country, and that this was caused by the poverty of the churches and the high price of wax. The Sovereign Pontiff, as usual, did not accede to the request, but declared it to be his will that the abuse should be eliminated. "Sanctitas Sua, audita S. R. C. secretarii relatione, rescribendum censuit, mentem suam esse, ut curante Amplitudine tua, inductus abusus adhibendi candelas ex sebo eliminetur." Dec. 10, 1857. Munuale n. 3654. Scavini IV., n. 337.

In consequence of the determined stand which the Pope, and the S. R. C., and the clergy generally, took against the introduction of the new candles, they have generally disappeared from the churches of the countries into which they had been introduced.

198. But it is objected that quite a number of authors of great weight say that, to increase the solemnity of divine service, candles made of tallow, stearine, sperm, patent-wax, etc., may be added to the number of wax candles required by the rubrics, or the Ordinary of the diocese. They quote in their favor: (1) Romsee, DeHerdt, Craisson, Jus. Can.; Schneider and many others; (2) The Instruct. Clement., section VI. which, speaking of twenty wax candles which must be kept burning continually at the 40 hours exposition, says that during the night ten of these may be replaced by lights of another material. (3) Gardellini when commenting on this section of the Instr. Clement. says, that in poor churches, during the night, ten of the twenty lights may be of a cheaper material, v. g., of oil or fat, "ex oleo vel adipe," provided the other ten be of wax. Therefore, they conclude, candles

of tallow, stearine, or patent-wax may be used: Why, then, it is asked, expel tallow, stearine and sperm candles from the sanctuary?

Since this objection has been raised against us, not only by some of our own subjects, but by persons outside of the diocese for whom we have great respect, we shall endeavor to answer it, we trust satisfactorily. First of all we wish to state that Romsee, DeHerdt and others, made a mistake when they quoted Gardellini in favor of candles made of tallow, stearine, etc.; others, who hold the same, appear to have followed these by copying their mistake. The fact is, as far as stearine is concerned, it is never mentioned by Gardellini: Stearine was invented by Chevreul in 1831; Gardellini died at Rome in 1829. The only candle ever mentioned by Gardellini is the bees-wax candle. Wherefore, if it can be proved from Gardellini that tallow, stearine, patent-wax, or any other than bees-wax candles may be used in the Catholic liturgy, it must be, as the champions of stearine candles acknowledge, from the comment he makes on the words of Clement XII., in relation to the number of lights to burn during the 40 hours exposition. The Sovereign Pontiff says, as stated above, that not less than twenty lights shall burn before the Blessed Sacrament night and day, of which, during the night, after the church doors have been closed, ten at least must be wax candles: "Idem quoque, clausa ecclesia, per noctem retineatur luminum numerus quorum decem saltem sint ex cera." Gardellini says that the Sovereign Pontiff here relaxes the law in behalf of poor churches, by allowing them to make use of ten lights of a cheaper material, during the night when the churches are closed, provided the other ten be of bees-wax: "Aliquid tamen de rigore remittens, ecclesiarum consulit paupertati: quamobrem permittit, ut interea (clausis ecclesiae januis) adhiberi possint lumina ex viliori materia, puta ex oleo vel adipe, etc." These are the only words quoted by the above named authors in behalf of stearine candles. Now, we maintain that it does not follow from these words of Gardellini that the lumina *ex viliori materia* may be tallow, stearine, or patent-wax candles: we hold that the lights of a cheaper material must be lamps. Gardellini was a strong and able defender of the established rubrics of the Church, and an enemy to the introduction of modern inventions into her rites; when, therefore, he speaks of lights for divine service, we must suppose him to speak of liturgic lights and no other. Now, as all must know, the only liturgic lights which the Church has ever acknowledged, are the bees-wax candle and the lamp. Again, Gardellini speaks of the lights permitted by Clement XII. Clement XII. most probably only permitted the lights which were used in the Church at his time, unless we presume what we have no right to presume, that he intended to permit a new kind of light; the only lights used at divine service in the time of Clement XII., were wax-candles and lamps: therefore, these must be the lights of which Gardellini speaks in his comments on the Instr. Clem. The ten lights which may replace ten wax-candles must, therefore, be lamps. We say, the only lights used in the Church were wax-candles and lamps. Stearine did not exist at that time, neither did patent wax, and surely they did not make use of tallow candles. Besides there is no decision against other candles before stearine came up. Therefore it is probable they were not used. The lumina ex viliori materia are not bees-wax candles: they must therefore be lamps.

199. But it is objected that Gardellini in his comments on the mentioned section of the Instr. Clement. says, that for poor churches ten of these lights may be of a cheaper material, viz: "ex oleo vel adipe:" now adeps means tallow; therefore, these lights may be of tallow, stearine, or sperm, etc., which can only be used in the shape of candles.

To this we answer that the Instr. Clement. as already stated, simply says, that during the night ten, at least, of the lights in question must be of wax. Gardillini says that the other ten lights may be of a cheaper material; he does not say that they may be candles of a cheaper material: Wherefore, whatever may be said of the word adeps which, outside, of Jewish rites generally means a liquid fat or lard, we deny that according to Gardellini the ten lights in question may be candles of tallow, stearine, sperm, or anything else than lamps. For, as stated, since Gardellini, does not admit of more than two kinds of lights, viz: the wax-candle and the lamp, "unum ex oleo vel adipe et aliud ex cera," see n. 11 of VI. in same Instr., and other parts of his works; and since he does not here or elsewhere say, that the light, ex oleo vel adipe, may be a candle, it follows that it must be a lamp. This is the more certain, since what he says, is thus understood by all, except those who probably copy after Romsee or De Herdt. See Martinucci Liturg. II., as above; Maurel, Liturg. Rom. pag. 279.

Further, since Gardellini himself does not say that the cheaper light in question may be a candle of tallow, stearine or sperm, to prove that he means such a candle, it will either be necessary to show clearly from some part of his works, or from the rubrics, or by the declaration of some Pope, or some decision of the S. R. C. that the use of such candles may be allowed at divine service, as has been done in relation to petroleum or fat for lamps; or it must be made clear that lamps cannot be kept up by fat or adeps. Now neither can be proved. Not the first, for we have shown above that all the proofs go the other way. Not the second, for just the contrary is true, i. e., lamps have always been, and are still fed by fat, particularly in warm climates. Thus St. Augustine says: "Quid de adipe respondebis, qui prope omnes Italos lucernas illuminat?"

200. But it may be said, that this lucerna is a tallow candle. To which we answer that, with very few exceptions, it means a lamp.

St. Augustine IV. 1793 says: "Lucerna de luto est." It is, therefore, as he understands it, not a tallow candle. Hor. says: "Lucerna fraudare de olivo." Surely tallow candles are not fed with olive oil. In the sacred scriptures the word lucerna appears not less than sixty-five times, and the English version, as far as we know, is the only one which ever translates it by candle, and this not more than five or six times. The German version never gives it by this word, and the French, Italian, Spanish, &c., always render it by lamp. It is therefore evident that the lamp can be kept up with fat. Since, therefore, Gardellini, whilst he admits of only two kinds of lights, as above, allows a light to take the place of wax candles at divine service, and does not say that this light may be a tallow or other candle, against the use of which he speaks in other parts of his works; and since the lamp, the only light which he admits to the sanctuary besides a wax-candle, can be kept up by the materials which he mentions for this light, it necessarily follows that the light of which he says that it is not a wax-candle, must be a lamp.

What a mistake, therefore, to claim that on the authority of Gardellini, tallow, stearine, sperm, and patent-wax candles may be used instead of, or superadded to the prescribed number, of wax-candles at the 40 hours exposition! But how much greater is the mistake when it is maintained on the same authority that, ad augendam solemnitatem, the same may be done on all solemn occasions, and at every service, particularly, since he clearly states that even these lamps cannot be permitted at any other exposition: "Hoc autem trahi nequit ad alias expositiones magis minusque solemnes, in quibus cerei dumtaxat lucere debent." Instr. Clem. VI. n. 11.

This erroneous interpretation of Gardellini, coming from such authorities as Romsee, De Herdt, and those who follow them, has, to our knowledge, led many astray, and will yet go far towards keeping up an abuse which the Church does not tolerate, and which, therefore, should be put down at once.

201. But, it may be said: If we are allowed to use lard, or lard-oil in lamps at divine service, why not use the same materials in the shape of candles?

To this we answer, that it is enough for us to know that, whilst the Holy See for reasons which it considers sufficient, tolerates the use of inferior materials for lamps, condemns the use of any other than wax for candles at divine service. Besides, the end and signification of the candle in the liturgy of the Catholic Church is something very different from that of the lamp. In the candle, the Church considers the material of which it is made, as well as the flame it produces: both have moral and mystical significations which are very intimately connected with the attributes, and acts, and the sacred person of the Redeemer, especially in the holy sacrifice of the mass. Thus, as the dove is made to symbolize the Holy Ghost, and the palm branch, victory; so in the mind of the Church, the pure and unadulterated bees-wax of the candle which burns at mass, has always been regarded as the symbol of the pure and unspotted humanity of Jesus Christ; the wick which is buried in the wax, his soul; whilst the flame which consumes the candle has always been understood to symbolize the fire of his love which caused the Savior to annihilate himself for our redemption. These emblems, therefore, as all who understand them must know, besides adding materially to the solemnity of divine service, increase the devotion of those who assist at it, in proportion as they are well understood. For these reasons the Church will not allow her mysteries to be celebrated without wax-candles any more than she will allow such to be done without a crucifix. This is evident from her conduct towards the missionaries of Oceania. In the lamp, the flame is principally considered. This, besides indicating the presence of our Lord in the tabernacle, symbolizes the love which keeps him there for our adoration.

202. It is objected again, that outside of the diocese of Alton there are very few churches in the United States in which stearine, sperm and patent-wax candles, are not used. Why, then, we are asked, be so very strict about the use of wax-candles?

If any latitude were allowed us in this matter, we should acknowledge the justice of the objection, but there is none: we have no choice. The regulations of the Church are as clear and decisive as they are imperative. We know not what is practiced outside of our diocese in this regard: it is none of our business. But if the objection be grounded in truth, we must suppose that the Bishops of other dioceses have a special apostolic indult for allowing the use of other than wax-candles. We feel confident that the Bishops, who are the appointed watchmen upon the walls of Jerusalem, and the divinely constituted custodians of liturgy of the Church in the United States, would never, without such an indult, allow this abuse to continue, against which they have but to take a determined stand, and it will cease, as it has ceased in our diocese. Hence, when our clergy are away from home, unless they are sure that there is no special indult for using other than wax-candles, they need have no scruples about the candles used where they celebrate mass. We, however, have no such indult; nor shall we ever ask for it, for there is no need for it with us, and we know it will not be granted, as is evident from the answer given to the Bishop of Char~~leston.~~ lottetown

203. But some one will tell us, that the abuse of several years standing, or some other cause, has abrogated the law: why then observe it? In answer to this, we ask, whether it be reasonable to suppose that an abuse of a few years could abolish a universal law of this kind, which is as old as the Church itself; and this against the repeated protests of the Sovereign Pontiff and of the Congregation of Rites? No one, of any authority, as far as we know, has ever maintained anything of this kind. As to the other causes which may have abrogated the law, we would like to hear them. Are perhaps our churches too poor, or our

clergy in want, as they are, just now, in parts of Europe, or is there not wax enough in the country to supply the demand that would be created? Nothing of this kind can be alleged. Our churches are not too poor. In some of the mountainous districts of Italy churches, which use only bees-wax candles at divine service, have been found so poor that they were obliged to take turn about in furnishing the oil for the lamp of the Blessed Sacrament. See Manuale, p. 624, note at bottom. Now, we venture to say that there is not a single church in the United States so poor as that. The revenues of our churches, if we are correctly informed by the leaders of the Church in England, Ireland, Scotland, France, and Italy, etc., some of whom we have personally consulted on this matter, will compare favorably with those of the richest dioceses in Europe; and the salary of our clergy, as a general thing, is higher than that of the clergy of any other nation in the world. What a shame, therefore, to continue the use of stearine, patent-wax, &c., on the plea of poverty!

Is it perhaps because bees-wax is so scarce that it cannot be obtained? This cannot be; for there is an abundance of it, as the following facts will prove, and at a price which can be commanded by the poorest churches in the country. To enable us to give facts, we had recourse to the best sources for information. Mr. Watts, Commissioner of the Department of Agriculture at Washington, D. C., informed us by a letter, dated March 24th, 1877, that according to the returns made to his department in 1868, shortly after our civil war, the number of bee-hives in the country that year was estimated at 2,000,000, producing 30,000,000 pounds of honey, and 1,500,000 pounds of wax. He says, at the same time, that these figures are far below the mark, and that it is very difficult, if not impossible, to get the correct figures. The Boston Bulletin has since informed us that the late returns show the product of bees-wax in the U. S. to be about 20,000,000 pounds annually, and though falling short at times, it is continually increasing. The scientific American of Nov. 1st, 1879, page 279 informs us, that away north of us, in Canada, may be found a single farm having 620 bee-hives, producing 70,000 pounds of honey in one year; which, according to Mr. Watts' calculation, must yield not less than 3,500 pounds of wax. Government statistics tell us that in 1873, 374,486 pounds of bees-wax were exported to foreign countries. This figure we were informed was also too low. The same statistics tell us, that of the amount given, 2,342 pounds went to the British possessions of North America. To satisfy ourselves that the figures were given too low, we wrote the Custom-house officers of the principal Canadian ports, and found that the same year in which, according to the above returns, 2,342 pounds were exported to all the British possessions of North America, 24,518 were received at the Custom-house of the port of Montreal alone, to say nothing of the amount received at other ports, and of the large quantity brought in for church purposes, without, perhaps, passing through any Custom-house at all. But supposing the figures given by the U. S. statistics to be correct, allowing every clergyman in the country two candles of a quarter of a pound each, per week; and supposing that all were at home, and all well enough, to celebrate mass every day of the year, there is bees-wax enough exported from the U. S. to foreign countries in one year to supply all with wax-candles, for nearly three years. But taking the figures at what they should be, to make them correct, there is probably enough exported in one year to do us for five years at least. As for the price, we cannot say what wax-candles cost in Europe; in this country the best quality of pure white bees-wax candles may be purchased for a half-dollar a pound. We question whether, all things considered, they can be bought as cheap in any part of Europe. There is, therefore, no excuse whatever, for the use of stearine instead of wax-candles at divine service in the United States.

204. How then can we be expected to allow the abuse of using stearine instead of wax-candles to continue? Would not the neglect of an imperative duty of this kind make us unworthy of God's protection which we so much need? Would it not make us unworthy of the respect of those whom we are called to govern? Would it not deservedly undermine our own authority and encourage insubordination against us? Are our clergy aware that, to allow the use of other than wax-candles at divine service would be burning a forbidden fire before the Lord, which instead of pleasing must displease Him. Those who did such in the Old Testament were destroyed by fire. Shall we be considered less guilty? Are perhaps the ceremonies of the Church of Christ less worthy of respect than were those of the Synagogue? "Madab et Abin mortui sunt, cum obtulissent ignem alienum coram Domino." Num. XXVI. 61. If we are to allow this abuse to continue in spite of the command of the Church, and of the Sovereign Pontiff and of the Congregation of Rites, what must become of all our boasted declarations of fidelity and love to our holy Church and to the Holy See? what of the oath which we took on the day of our consecration, by which we

solemnly bound ourselves to respect, and to cause to be respected, the traditions of the Church, and to observe, and make our subjects observe, all the constitutions, decrees, and mandates of the Sovereign Pontiff? If we allow this abuse to continue, then the authority of the S. R. C., and, in fact, that of the Sovereign Pontiff, to which the whole Catholic world is bound to bow respect, has virtually ceased to exist for us altogether, or only exists as far as it may suit our notions to submit to it.

We make these reflections simply, that the clergy may see our position, know our obligations, and understand the motives which have actuated us, and which make it incumbent on us, to insist, as we have most emphatically insisted upon the removal of all but bees-wax candles from the altars and sanctuaries of the churches of our diocese, and to comply in this, as in every thing else, with the traditions and usages of the universal Church, as far as we are able.

205. At the administration of the Sacraments, and at all other sacred functions, during which, according to the Roman ritual, candles must be used, none but pure wax candles are allowed. Consequently, when a clergyman is called to administer Baptism, the Viatic, Extreme Unction, or to perform any other sacred function during which the use of a candle is prescribed, he must provide himself with wax-candles, as he does with holy-water, a crucifix, etc. When he cannot have such, if the function cannot be postponed, he may perform it without a light; and shall not, in any case, make use of stearine, tallow, patent-wax, or other candles.

206. Lamps may be used to burn before devotional statues and pictures, provided they be not placed on, over,

or around the altar. "Quaer.: An permitti possit, ut ante imagines in medio altari positas apponantur lumina ex oleo, quae immineant mensae, et ardeant etiam tempore sacrosancti missae sacrificii?" S. R. C. April 3, 1821, resp. Negative in omnibus, nec lumina, nisi cerea, vel supra mensam altaris, vel eidem quomodocumque imminentia adhibeantur." Martinucci says, that stearine candles should not even be used to light up the body of the church, much less should they be introduced in to the sanctuary. See Scavini IV., n. 337.

207. The candles must be of pure, white bees-wax. The utmost care must, therefore, be taken against imposition. The Cardinal Vicar of Rome, we are told, warns the clergy against such annually, and threatens to punish all those who buy or sell spurious wax for church purposes. In this country our merchants, who are supposed to furnish us the pure material, keep, to be used for the same end, patent-wax and other candles that are far from being what the Church calls for. Some have even sold our clergy what they called pure bees-wax candles which were not wax at all. We advise our clergy and people to avoid purchasing at houses that keep anything but the pure article. Yellow wax candles should only be used at funerals, requiem masses, and for such other purposes and times as are mentioned in the ceremonial.

208. The wax candles must appear to the eye: therefore, they should not be boxed in either wood or tin, with springs to press them up. Nor is it lawful to cover wood with wax, in order to pass it off for a wax candle. See Martin. V. c. VIII. n. 3 with note; Maurel. Liturg. p. 126, note 2.

209. The Caerem. Episc. L. I. c. XII. n. 11, says that

the steps on the altar should be so constructed that of the six large candlesticks standing on them, the two nearest the tabernacle stand about six or more inches higher than the next two; and the two outside ones as much lower than the middle ones: "Ipsa candelabra non sint omnino inter se æqualia, sed paulatim, quasi per gradus ab utroque altaris latere surgentia, ita ut ex eis altiora sint immediate hinc inde a lateribus crucis posita." These candlesticks and the cross which stands between them should never be covered, least of all with black. See Acta III. p. 595, ibi. IV. p. 48.

210. The number of candles used at a low mass is as follows: (1) For all clergymen inferior to Bishops, even for an abbot, only two candles can be used. When, on account of having no chanters, a low mass is celebrated, to take the place of a high mass, six may and should be used. Manuale n. 3660. (2) For a Bishop four are used. On this subject the Caerem. Episc. L. I. c. 29, n. 4, says: "In festis solemnibus decet in eo (altari) apponi quatuor candelabra cum candelis accensis: . . . . in aliis festis non ita solemnioribus et feriis, sufficiunt duo candelabra." Authors maintain that the meaning is that two candles should only then be used at a Bishop's private mass, when it is strictly private. Martinucci L. V. c. 5, n. 1, says that, not less than six wax-candles should burn at a Bishop's low mass: "In altari sex saltem cerei ardebunt." We believe that this is a mistake: four, as we shall see later, is a Bishops number, and he should never use less, unless, when traveling, he celebrates in his room. De-Herdt says:

"Hic autem locus caeremonialis non ita intelligendus est, ut Episcopo missam privatam celebrante, in festis solemnibus quatuor, et non plures sint accendendae, et in festis non ita solemnibus feriisque tantum duae; per nullum enim decretum hic locus caeremonialis ad talem sensum restringitur. Quapropter Catalanus hoc loco notat ecclesias vix inveniendas, in quibus Episcopo celebrante, duae solae candelae in altari accendantur; et non putat in caeremoniali hoc loco prohiberi, quin etiam in feriis accendi possint quatuor, celebrante Episcopo etiam extra propriam dioecesim, ad distinctionem dignitatis Episcopalis." De Herdt, Praxis Pont I., n. 223, ad 4.

(3) At a low mass celebrated by a priest, or any one inferior to a Bishop, an extra candle is lighted after the *sanctus;* at the low mass of a Bishop two are lighted, as per ceremonial; (4) At a solemn high mass celebrated by a priest the six candles on the six large candlesticks are used. The same is observed at a pontifical high mass celebrated by Cardinals, Patriarchs, Archbishops, and Bishops, when they are outside of their dioceses; (5) When the Pope celebrates pontifical high mass any where over the world, or a pontifical low mass, to administer the Major Orders, he uses seven candles: when a Cardinal, Patriarch, Archbishop, or Bishop, does the same within the limits of his diocese, he uses the same number; (6) When the Pope, a Cardinal, Patriarch, Archbishop, or Bishop, celebrates pontifical high mass *de Requie*, he uses only six candles, wherever it may be. Coadjutor Bishops, Bishops in partibus, never use seven candles.

211. The size of the candles used at a low mass, may vary from four to six, or even more, to a pound. In large churches they should not be smaller than four to a pound, whether it be for a priest or Bishop. When the Bishop of the diocese celebrates publicly, he should use a larger size. For a pontifical high mass at our Cathedral, we use three pound candles; at an ordinary solemn high mass, we use one pound candles. When three-pound candles have

burnt down half way, they should be remodeled: when those of one pound have burnt down to one foot, they should be used at private masses, and at expositions of the Blessed Sacrament. At benediction all the different sizes may be used, from eight, six and four, to a pound; to those of one, two, and three pounds each, according to the size and the wealth of the church. The candles used at mass, and at the administration of the Sacraments are not blessed.

212. But, why be so particular about the number of candles to be used? To this we answer, that we do this because we use lights at divine service in broad day light, not only, as some suppose, to increase the splendor of our liturgy, or to remind us of the great and bloody persecutions which sometimes lasted for centuries, during which the sacred mysteries of our holy religion were celebrated in the catacombs and other hidden places, by the light of candles and lamps: but because, both as to number and material, they have other natural and mystical significations. Thus, for example, they are used to distinguish one grade of the ministry from another; to symbolize the history of the people of God; the mysteries of religion, and the truths of revelation from the beginning of the world.

(1) By the number of candles used at a low mass, the faithful may distinguish, at once, whether the celebrant be a priest or Bishop. At an ordination or a pontifical high mass they may know by the same sign, whether the Bishop who is ordaining or pontificating be the Bishop of the diocese or a stranger. Such is the natural signification of the use of a certain number of candles.

(2) There are also deep mysteries in the number of

candles used. Thus, amongst other things, the two candles used by the priest represent the two Testaments: the Old Testament on the Epistle side, with the Law and the Prophets; the New Testament on the Gospel side. They also signify that the order and office of presbyter was foreshadowed, as the Roman Pontifical says, by the disciples whom Jesus sent two and two, to prepare the way before him. They further represent the two cherubims that were placed, the one on one side, the other on the other side of the oracle.

(3) The number used by the Bishop at a private mass indicates his position and office in the Church, thus: there are four quarters of the globe, and four seasons of the year: the Bishop uses four candles at a private mass, to signify that, as the four quarters of the globe embrace the whole earth, and the four seasons of the year include all time, so the mission of the body of Bishops established by Christ in his Church, extends over the whole earth, and will continue through all time.

(4) At a solemn high mass, which is the solemn liturgy of the Church, supposed to be celebrated at all Cathedrals, collegiate, and parish churches, on all Sundays and holy-days of obligation, priests, and Bishops, unless the latter be the Bishop of the diocese, use six large candles placed on as many large candlesticks. There is a deep mystery buried in this number, which is not found in any other. Number six signifies labor. The holy Fathers divide all time, from the beginning of the world to the end, into six ages of labor typified by the six days of creation: the seventh age will be the Sabbath of the Lord. God created the whole world in six days: he says to man: Six days shalt thou labor and do all thy work. The six can-

dles which are used at mass, are there, to remind us of these six ages, and to impress upon our minds the great truth that the Church is still in labor for her children and will have to labor, and toil, and suffer, to the end of the world. They remind us that we are pilgrims subject to many dangers. They remind the priest particularly, that his calling is not one of ease and repose, but of unceasing toil, day and night, till the Sabbath of the Lord, eternal repose, set in. Three of these candles with their candlesticks are placed on the Epistle side, and three on the gospel side of the altar: the crucifix which represents the Savior of the world nailed to the cross, is placed between them. This is the key stone, uniting the two Testaments. He is the stone which the builders rejected, the same is become the head of the corner. Matth. XXI., 42.

N. B.—The small candlesticks and candles which are used at private masses at the principal altar, should be removed when these masses are over: the six large ones, and the crucifix between them, on account of their mystical signification, should never be removed, unless it be done, to replace them by other large ones, or, to clean them.

(5) Number seven signifies perfection, repose, fullness of power, &c. The order and office of the Bishop by reason of the plenitude of his pastoral duties is perfect. For this reason, an article of wear or a ceremony at divine service has not always the same mystical signification for the priest which it has for the Bishop; v. g : The Bishop does not, except at a requiem mass, receive the maniple at the time the presbyter receives it; nor does he receive it as a manipulum fletus et doloris, but in *mente flebili*. It is probably for a similar reason that the Caerem. Epis.

does not require the little bell to be rung at the *sanctus* during a Bishop's mass; and the bell at the elevation means nothing more than to give notice of the presence of the Blessed Sacrament, which is therefore, not required when the Blessed Sacrament is already exposed. As far as the order is concerned, Bishop and Pope are on a level: there is no order higher, holier, or in any way as perfect as it in this life: nothing can be added to it; as a state of life it is a state of perfection. It is thus theologians speak of it: "Omnino asserendum est, inquit Suarez, episcopus, ratione pastoralis muneris esse in statu perfectionis, non tanquam in via, sed tanquam in termino; qui proprie dicitur status perfectorum et perficientium. Ita docet D. Thomas. . . . , nec aliquis scholasticorum dissentit." See Bouix de Regular. I. Part. I. c. IV. All the power which Jesus Christ left to his Church is vested in the Episcopate, which universality of power, and the repose in such, are mystically expressed by the number seven. St. Augustine, Dialog. Quest. 57, speaking of the mystical signification of numbers, says: "Octo nempe significant resurrectionem, et septem quietem." And St. Gregory, Pope says: "Quia enim septem diebus omne tempus comprehenditur, recte septenario numero universitas figuratur." Now the only time the Bishop exercises this plenitude of power solemnly is when he administers Holy-orders, or celebrates pontifical high mass, in his own diocese: it is, therefore, only on these occasions he is allowed to use seven candles at mass: he never uses them at vespers or at any other function, however solemn it may be; nor is he allowed to use them at all outside of his own diocese; because, when he performs these functions outside of his diocese, he does so with the permission of the

Bishop of the diocese in which he is performing them, and consequently, not by virtue of the plenitude of power vested in himself. The Pope, however, uses seven candles at these functions wheresoever he performs them, because by virtue of his office as head of the Church, he exercises the plenitude of the Episcopal power all over the world. When it was lately stated by some of our papers that His present Holiness, Leo XIII., used seven candles at the consecration of a Bishop, Americans, who have been accustomed to see the altars of their cathedrals loaded down with stearine candles, on such occasions, could not understand why the Pope should use only seven candles. Such, therefore, is the mystical signification of the number of candles used at the holy sacrifice of the mass. To use any thing but a bees-wax candle, or take one from the number prescribed, or to add one to it, will destroy the symbol which is the principal end for which candles are used, as completely as if it had never existed. What a mistake, therefore: Yes, we say, what an outrage upon the sacred liturgy of the Catholic Church, and what an injustice against our poor people, to tax them for the means required to accomplish this sacrilege in the church, the house of God, which they love so much, and for which they are prepared to die, to burn twelve, twenty, and even fifty stearine candles at the holy sacrifice: but how inconsistent when such is done on the plea of being too poor to purchase wax-candles.

213. What we have said of stearine, tallow, patent-wax, etc., we wish also to have understood of gas for liturgic lights. If after all we have said, there should be found any in use on, or over the altars, or in any way connected with the altars, of any church or chapel of the

diocese, we wish to have it, with all its fixtures removed, at once. The following is the latest decision of the S. R. C. on this subject: it was sent to one of our American Bishops:

"Usus invaluit in Diocesi X.—ut super Altaribus una cum candelis ex cera confectis lumina ex gas accendantur ad majorem splendorem obtinendum. Dubitans porro hodiernus Episcopus X.—utrum id liceat exquisivit a Sacra Rituum Congregatione An super Altari, praeter candelas ex cero tolerari possit ut habeatur etiam illuminatio ex gas, vel, an usus praedictus prohiberi debeat? Sacra vero eadem Congregatio, ad relationem subscripti Secretarii ejusmodi dubio rescribere censuit:

NEGATIVE ad primam partem.

AFFIRMATIVE ad secundam.

Atque ita declaravit et rescripsit die 8 Martii, 1879.

(Sig.) D. Cardinalis BARTOLINUS,
S. C. R., Praefec.

Plac. Ralli, S. C. R., Secretarius."

CHAPTER EIGHTH.

FIRST COMMUNION OF CHILDREN.

214. We shall here treat this subject, not as a sacrament; as such, communion will appear in its proper place: we shall speak of it as far as it is an extraordinary religious exercise. We shall divide the chapter into four articles: in the first we shall speak of the age at which children should be admitted to first communion; in the second, of the preparations to be made for it; in the third, of what is to be observed before, during, and after the mass of first communion; in the fourth, of what should be done in the afternoon of the same day.

ARTICLE FIRST.

OF THE AGE, ETC.

215. It is admitted by all that there is no law which makes it necessary for children to receive communion before they have attained the use of reason. The Council of Trent, Sess. XXI. cap. IV. De Communione, says: "Sancta Synodus docet, parvulos usum rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem." The fourth canon of the same has the following: "Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse Eucharistiae communionem: anathema sit." There can consequently be no difference of opinion on this point—it is settled.

216. It is also universally admitted, that children in danger of death, however young they may be; v. g., six, seven or eight years of age, provided they have some use of reason, have as much right to the sacraments of Penance, Eucharist, and Extreme Unction as adults; and that parents and Rectors of souls have no right to deprive them, and cannot without a breach of justice and a grave violation of duty deprive them, of these sacraments, at that time, anymore than they can deprive adults of such, under the same circumstances. "Pueris in periculo mortis communio non est danda, qui rationis sunt impotentes, cæteris vero danda ex præcepto divino in quacumque ætate reperiuntur." See Biermann de Sacr. Euchar. c. VI. n. 5; Liguori L. VI. n. 246; Idem L. I. n. 155; Scavini in appendice 58; Gury de Euchar. n. 320, and others. Though, as authors say, the Church may have left some margin to the discretion of the confessor in determining the time at which a particular child comes under the precept of pas-

chal communion, she has left no such margin, and cannot leave it, in relation to administering the viatic to children in imminent danger of death. "Licet quoad communionem annuam Ecclesia non censeatur inclusisse pueros omnes usum rationis habentes, sed cum latitudine arbitrio confessarii; quoad tamen articulum mortis non habemus fundamentum ad eam latitudinem concedendam, sed debeat ejusmodi pueris dari Eucharistiam, sicut et datur illis sacramentum Extremæ Unctionis." Cursus Complet. Vol. 23. Disp. XIII. Sect. IV. n. 37. Let Rectors of souls look well to these things, lest through their neglect, and the ignorance of parents, these children whom the Savior loves so tenderly, and to whom he directed special attention, whilst on earth, be forever deprived of their places in heaven. Let us, therefore, be exceedingly watchful and pray, lest, when the great Pastor of souls shall call us to account for the flocks committed to our keeping, we find missing some of these little lambs for whom, as well as for the sheep, he shed his most precious blood. Let us also bear in mind that we shall be held accountable, not only for those who are actually lost through our fault, but also for the temporal punishment to be suffered on account of unremitted venial sins, the dimunition of sanctifying grace, and consequent diminution of glory and other advantages, of which they are deprived who, though saved, are by our neglect of duty left to die without the sacraments. For particulars on this point, see approved authors; see also Balt. 261.

217. At what age should children, as a rule, be admitted to first communion when there is no immediate danger of death? On this question there is a diversity of opinion. Some grave authors maintain that they may be

admitted to this sacrament shortly after the first dawn of reason. St. Thomas, P. III. q. 80. a. 9, says: "Quando jam pueri incipiunt aliqualem usum rationis habere, ut possunt devotionem concipere hujus sacramenti, tunc potest eis hoc sacramentum conferri." In the body of the same article the holy Doctor says: "aliquam tantum devotionem exigi." See also D. Sotus 4. dist. 12. art. 9; St. Liguori L. VI. n. 301, says: "Esto quod pueri non teneantur communicare statim post adeptum usum rationis, non tamen prohibentur ad Eucharistiam accedere, semper ac sciant discernere hunc coelestem cibum a profano." Others hold that it is not optional to admit these children or not, but that the divine and ecclesiastical laws oblige them to receive as soon as they obtain the use of reason. Their motives for this are chiefly the following, viz: (1) Children come under the law of annual communion as soon as they are competent to observe it: now according to St. Thomas, St. Liguori and others they are competent to observe this law, as soon as they attain the use of reason: they are therefore obliged to observe it as soon as they attain the use of reason; (2) There is no more discretion required for a worthy communion than for a good confession: now, according to all, children come under the precept of annual confession as soon as they attain only a very limited use of reason: therefore, they also come under the precept of annual communion at this time; (3) They say that the Council of Trent, by the very fact of condemning those who hold that children are obliged to receive before they attain the use of reason, teaches that they are obliged to do this when they have attained its use. Wherefore, they conclude with Roncaglia, cap. penult. caus. 26, who is quoted by almost every theologian, that

"Cui Pœnitentiæ Sacramentum conceditur, neque Euchar istiæ Sacramentum negari debet, si desideret." In theory, this opinion stands well: it is certainly commensurate to the love of the Savior for little children whom he forbids to be kept away from him; but in practice, as society is constituted now-a-days, this rule is hardly applicable, unless in danger of death.

218. The opinion of those who hold that, as a rule, children are not obliged to receive communion before their twelfth year, i. e., before they are eleven years of age, being rejected by nearly every theologian, see Liguori VI. n. 301., and now condemned by the Holy See, Scavini L. IV. Append. 58. n. 373, we favor the opinion of those who teach that, as a rule, they shall be admitted to this sacrament much sooner. "Communiter dicunt doctores," says St. Liguori, "regulariter loquendo, pueros non obligari ad communionem ante nonum, vel decimum annum: except when they are in imminent danger of death; nec differendum eis esse communionem ultra duodecimum." They are, therefore, according to the most common opinion of theologians, as a rule, not obliged to receive communion before they are eight or more years of age, but after that they are obliged to receive this sacrament as well as adults, and as soon as possible. All statutes, rules and practices against this, according to the most common opinions of theologians, are not in harmony with either the Scriptures, or the spirit of the Church, and should therefore be dropped. The holy Doctor says *regularly;* because, he says, authors hold, that children of more than ordinary brightness, though not in danger of death, may be obliged to communicate even sooner; i. e., even before they are in their ninth year, i. e., eight years of age. The II. Plen.

Council of Balt. 261, says that under existing circumstances, in this country, the following rule, which however, as the Fathers say, admits of exceptions, may safely be adopted, viz: "Neminem ordinarie loquendo ante decimum annum Angelorum Panis participem fieri debere, nec post annum quartum decimum cuivis cæteroquin digno esse negandum." Wherefore, children, except when in imminent danger of death, should generally not be admitted to communion in the United States before they have completed the ninth year of their age; after which, i. e., when they are nine years of age, it is held, they come under the precept of annual communion, and should receive, as soon as possible. This rule is binding on the clergy of this diocese, and though we prefer the one given by St. Liguori, and as he says theologians generally, we wish them to observe this, whatever may be their private views to the contrary. With Kenrick XVII. 43, we hold that parents and Rectors of souls, and not the children, are to blame when the latter are not on time for the reception of this sacrament.

219. It may be objected here, that if, as a rule, we admit our children to first communion at the age of nine years, our schools will suffer, and some will perhaps be even broken up.

Let us suppose that this danger does really exist, which to us appears far from probable, would we, therefore, have a right to deprive our children of the sacraments for two, three or more years, in order to prevent such a contingency? We think not. But we hold that this danger does not exist; for, with few exceptions, parents will have their children schooled; and, if they be not permitted to send them to non-Catholic schools, which few will be inclined to do if the clergy do their duty, they must send them to ours, particularly if they be made understand, as they must, that the first communion of their children is not by any means a proof or a diploma of their finished studies. The opportunity which this will afford us of accustoming our children to frequent the sacraments, together with the other advantages which they and their parents, and the entire Church will derive from admitting them to the sacraments before their passions become developed, and the seeds of every vice deeply rooted in their hearts, will more than a thousand times outweigh all the disadvantages which might possibly follow from the observance of this rule. Besides, it is our duty to conform to the spirit of the Church, without questioning her authority in the least. Now, the wish of the Church is, that we admit children to the sacraments of Penance, Holy Eucharist and Extreme Unction, as soon as they have the use of reason sufficiently to know what they are doing. Such, in effect, were the instructions of the late Sovereign Pontiff, Pius IX. as expressed in a letter which he ordered to be addressed to some Bishops of France by Cardinal Antonelli, March 12, 1866. See Analecta 1867, page 1008. In this letter the Sovereign Pontiff condemns amongst other practices the three following, viz: (1) Of depriving children of absolution till the time of their first communion; (2) Of not admitting them to the latter sacrament before the age of twelve and even fourteen years, thus leaving them without the support of these sacraments during a time when they need such most; (3) Of, after having admitted them to first communion, allowing them to approach this sacrament only at long intervals, under the false pretext of exciting them to greater love and devotion for this mystery. He concludes by exhorting those prelates to establish in their diocese a rule more in conformity with the general discipline of the Church, which, he says, consists in admitting even little children, *meme les jeunes enfants*, to a just frequentation of these sacraments. Wherefore, Rev. Brethren, we insist that the rule which the above Council of Baltimore gives us, be faithfully observed. Give parents timely notice of this, so that where it cannot be done at once, it may after one, or at the farthest two years, from the date of these instructions, be found the universal practice in this diocese.

220. According to the Roman catechism and authors generally, and according to many decisions of the Sacred Congregations, not the parish priest, but the confessor and parent are the competent judges of the fitness of a child for the first reception of this sacrament. Still, authors maintain that good order requires that, unless the parish priest be unreasonable in his demands, of which the Bishop shall be the judge, the assistant or other priest shall not admit a child to first communion, unless with the Rector's consent. Hence, though children should all, as far as practicable receive first communion at their own parish-church, under the directions of their parish priest, they may do this in other congregations or at any Catholic institution in case they receive at such a full course of instructions, and do not leave their own congregation fraudulently, to escape the better course of instructions to which they would there have to submit.

N. B.—Unless when parents send their children to other parishes or missions, to attend the higher classes taught at colleges, or convents, or because they can have them boarded better and more conveniently in such parishes or missions, we wish the parochial clergy to instruct the children of their own parishes and missions, and strictly forbid them to interfere with others in this respect.

ARTICLE SECOND.

PREPARATION FOR FIRST COMMUNION.

221. We speak here of children, of course, and we say, for them there are two special kinds of preparation for the first reception of this sacrament; viz: the remote and proximate, which preparations will also serve for the reception of Penance and Extreme Unction, which sacraments, as stated above, children should be prepared to receive as soon as they have attained the use of reason sufficiently to distinguish moral good from evil. At other times those who wish to receive the Sacraments must, in a great measure, prepare for such themselves; with the first communion of children it is different: the preparations to be made here, belong more to the parents and clergy. The remote preparation consists in imparting the required knowledge to children about this mystery. This should be conducted in a manner commensurate with the child's understanding, and must be commenced by the parent, as soon as the child begins to understand what it is told. At the age of six or seven years, if possible, the child should be sent to a good

Catholic school. Parents should frequently examine their children in what they learn, or should learn, at school: knowing the capacity of the child's mind better than anyone else, they should help teachers and clergy, by accommodating to the child's comprehension what has been taught on religious subjects at school. Clergymen having charge of souls cannot remind parents of this duty too often.

222. At our Cathedral we have adopted the following plan which we trust will be adopted by every priest of the diocese, viz: (1) The clergy visit all their school children for catechetic instructions, half an hour, twice a week, from the beginning of the scholastic year; (2) Always, immediately before admitting them to their quarterly confession, they prepare them by imparting to them, the first time after the opening of school three or four, the other times, one or two instructions, on the Sacrament of Penance; (3) After the feast of the Epiphany they separate for special catechetic instructions the children whom they intend to admit to first communion after the next following Easter; (4) Commencing from the beginning of the catechism they now give these children an instruction every day of the week, except Saturdays. This instruction is given in the morning, as soon as possible, after the commencement of school; (5) Having gone through the whole catechism, they return to those parts again, which at this time are of special importance to these children; v. g., the sacraments. This is continued to the commencement of the three days retreat before communion. The three successive Sundays immediately preceding first communion, these children are recommended to the prayers of the faithful. Such is the plan adopted at our Cathedral,

which, or its equivalent, we wish to have adopted throughout the diocese. This is what we call the remote preparation for first holy communion.

223. By the proximate preparation for first communion, we here mean the retreat made by the first communicants during the three days immediately preceding this act. See Balt. 260, Scavini and other authorities. Which retreat the clergy commence with the children the evening of the fourth day before communion, and terminate with thanksgiving after the mass at which the children have received.

To make this retreat well, the children are separated from the other school children, and removed as far as practicable from the distractions of the world, by making them observe silence as far as possible under the circumstances.

224. The children on this occasion, all make a general confession, which, when practicable, is written, and should be commenced in time to get through with all, the forenoon before the day of first communion. Here we wish to state that these children especially, must, if possible, be left perfectly free in the choice of their confessor. To enable them to do this, Rectors of churches must make arrangements to have a sufficient number of confessors on hand for this occasion. Those of the children who may have received the viatic accompany the others at first communion, as if they had never received before.

225. During the retreat especially, the children must all assist at mass, every morning, which should commence as early as circumstances will permit, v. g., at seven o'clock, or even earlier, to leave time for other exercises. The rest of the time must be distributed between meditations, spiritual lectures, relaxation, examination of con-

science, visits to the Blessed Sacrament, way of the cross, etc., as is done at retreats for priests and religious.

226. The children should have four meditations a day; two A. M. and two P. M., which meditations must be well illustrated by examples adapted to the understanding of these children, and not longer than half an hour each; and two spiritual lectures of twenty minutes each. The meditations must be given by a priest, the reading may be done by a sister, brother, or other teacher. The free time should be taken up by examination of conscience, at which they must be assisted by their teachers. For the meditations, as far as order and subjects are concerned, we recommend Bishop David's Retreat. The exercises of each day should be concluded with beads and litany of the Blessed Virgin Mary. We recommend that only such clergymen be employed in giving these meditations as are well versed in the method of doing it: not all have the gift of accommodating themselves to the understanding of children in such things.

227. For several days before the retreat commences, the children should be brought to the church, to be well drilled in what they will have to do on the day of first communion.

228. The children must also be informed, in time, as to what they should provide for that day, viz: for the boys, the best possible suit of clothes, as near as possible alike; a rosette to be worn on the breast of the coat. For the girls, a white dress which must completely cover the arms, shoulders and neck; a white veil, of sufficient dimensions, to cover the head and hang down over the shoulders: and a beautiful wreath of artificial flowers, to be worn on the head. Boys and girls must each have a white wax-

candle, of not less than four to the pound. To have as much uniformity as possible in all these things, the Rector should appoint competent persons to look after them in time. When children are too poor to purchase the articles mentioned, they should be furnished such by others for this occasion, lest their poverty be a source of shame to them, and of pain to their parents, and thus diminish the joy of this the greatest and happiest day of their lives. Kind and charitable ladies will, we are sure, always be found in every congregation to do something in behalf of such poor children.

229. Previous to dismissing the children on the last evening of the retreat, the clergyman in charge must admonish them, as to what should be their behavior during the evening, the night, and the next morning. He should also warn them against eating or drinking after midnight, and finally, fix the hour at which they must assemble the following morning.

230. After the ringing of the *Regina Cœli* or *Angelus*-bell, at noon and in the evening, the church bells shall be rung as in n. 94, (6), as a prelude to the great joy and festivity which will occupy the attention and fill the hearts of all members of the congregation the next day. The altars shall be gorgeously decorated: vestments, etc., as on feasts of first class.

231. When a Sunday or other day of obligation is selected, for first communion, as it should be, the Rector of the congregation must have a sufficient number of masses celebrated, to give his own people and strangers, who are always present in large numbers on such occasions, an opportunity of hearing mass. For this reason he should have it published in time, that there will be a low mass at

eleven or half past eleven o'clock A. M., as he may judge proper, for those who may not be able to assist at the mass at which the children communicate. The mass at which the children are to receive, should not, in summer, commence later than eight, or at the very latest, half past eight o'clock. It is very unreasonable to keep these children later; and it is a folly to suppose that those who wish to assist at this mass cannot be present in time, unless service commence later. We have had experience enough in this, for more than a quarter of a century, to know that those who are in earnest about it, can be present at the time fixed.

N. B.—This day a sufficient number of the first pews of the middle aisle shall be reserved to seat comfortably the first communicants at mass and vespers. This should always be well understood before the pews are let. The same shall be observed at a mass or vespers at which Confirmation is to be administered.

232. But some may say: the preparation for first communion as here given, is altogether too long, and too laborious.

To such we answer, that they must bear in mind that it was to labor we entered the ministry; and that those who entered it, to have an easy life, made a sad mistake, and missed their vocation. Nothing good can be effected without labor: people in the world labor night and day, suffer hunger and cold, and put up with all kinds of privations, to make money: Why should we be unwilling to do the same to save souls? If we wish to effect good, we must labor; if we wish to effect much good, we must labor much. The Son of God took three or more years of hard labor and toil to prepare his disciples for first communion.

It is true, he was at times fatigued: "Jesus erat fatigatus: Hora erat quasi sexta." St. John IV. 6. But he did not cease to labor on this account. Why should we, who hold his place over little children, whose parents support us, wish to accomplish that same end satisfactorily with less labor? There is no part of the Church of God more worthy of our attention, and none that needs our attention so much as this tender portion of the flock of Christ: out of it we have to mould the future Church: with it we must people heaven; far more than half of our cares should, therefore, be bestowed on it. St. Chrysostom. Hom. in cap. 18, says: "Quid majus, quam animis moderari, quam adolescentulorum fingere mores? Omni certe pictore, omni certe statuario cæterisque hujusmodi omnibus excellentiorem hunc duco, qui juvenum animos fingere non ignoret."

ARTICLE THIRD.

THINGS TO BE OBSERVED BEFORE, DURING AND AFTER MASS.

233. At a fixed time, before the appointed hour for mass, the children shall leave the place of assembly in procession, two and two; the boys first in order and the girls after: each child holding a white wax candle in its outside hand: the other hand should rest on the breast. The procession shall be headed by a cross-bearer and two acolytes, followed by other altar boys, and a priest; all dressed

in soutane and surplice. On this occasion the clergyman shall not follow, but lead the procession, preceded only by the altar boys, cross-bearer and acolytes; because to-day he is represented as leading the children to first communion. At the head of the boys division, one of their number shall carry an appropriate banner; on each side of this boy, another boy shall walk holding a cord to steady the banner. At the head of the girls division, three of the girls shall do the same. Just before the procession begins to move, the clergyman shall intone the hymn *Veni Creator*. When this has been done, the boys and teachers accompanying them, join in with the priest and sing alternately a verse with the girls and their teachers. When the cross-bearer, acolytes and priest at the head of the procession have entered the church door, the church choir shall join in the singing of the hymn, and continue till the end of the same.

234. Whilst the procession moves on to the church, the men and boys standing near, to look on, should uncover their heads. As soon as the procession begins to move, the church bells are rung as a sign of joy, and continue till the children are inside of the church door. The children must be warned against gazing about, or appearing in any way distracted during the procession. Arriving at the pews they genuflect to the Blessed Sacrament, enter the pews; the boys into those of the Epistle side; the girls into those of the Gospel side, and kneel until a sign is given them to sit down. The candles at the high altar must be lighted before the procession arrives at the church, and the celebrant should be ready to commence mass as soon as all the children shall have taken their

places in the pews. He will have time to dress after the children have commenced to enter the pews.

235. When the gospel has been sung by the celebrant, or deacon, if it be a solemn high mass, and the epistle and gospel read for the people, as usual, the children shall be seated, and the Rector, standing at the epistle or gospel corner of the altar, shall address them briefly, and in the manner most suitable to the occasion. Should he not be understood from these points, then let him stand at the communion railing, or, if necessary, take the pulpit. During this address, or at the end of it, he shall remind the children of the obligations which were contracted for them at their baptism by their parents and sponsors: of the vows and profession of faith which were then made in their name. He shall remind them of how they, when they had attained the use of reason, and were told of what was done at baptism, approved of it, and had often since renewed those vows and that profession of faith privately; but that they had probably never done this publicly; that now is the time to do this; that they never had, and probably never would again have an opportunity like the present of renewing those obligations publicly and in so solemn a manner, &c. He will then ask them to renew first the baptismal vows by putting the questions and receiving the childrens' answers, as given in the Roman Ritual for the Baptism of Children. Before he asks the children, the Rector should remind all present, particularly the parents of the children, of the time when they appeared and applied for first communion as these children do now. He should admonish all present to renew their baptismal vows with the children, by answering, silently, what the children answer aloud.

N. B.—Whilst the children renew their baptismal vows and profession of faith, they must stand. When the baptismal vows have been renewed, the Rector continues: He expresses himself satisfied with the resolute and determined manner in which they have now renewed their baptismal vows by solemnly renouncing satan with all his works, and all his pomps; and tells them that they must now also renew and confirm the profession of faith which their sponsors made for them, in their name, at baptism. Here, for the benefit of others, he might say a few words on faith, v. g.: What it is; the qualities it must have; where it is found; how thankful they should be for having received this faith, &c. He should assure them that though he has no doubt as to what they believe, he wishes also all those present to know this, and to know what position they (the children) hold in the Church of God. And, as men, who accept an important position or dignity in the Church, are required to make a public profession of faith before they enter upon the exercise of such a position or office, so now he wishes them to make a public profession of their faith before he admits them as communicants to the participation of the greatest of all the sacraments. Here two of the boys, the finest in appearance and the best readers, come forward to the communion railing where they genuflect to the Blessed Sacrament, make a profound inclination to the celebrant: then standing before him, they read loud and distinctly the Apostles' Creed. Having done this, they again genuflect to the Blessed Sacrament, and bow profoundly to the celebrant, and retire to their places. During all this time the children stand. The celebrant, after a little pause, continues: Dear children: You have all heard what was read, let me see whether you have understood it. He then asks them as in the ritual: Do you be lieve, etc.? The children answer as there given. Upon this the Rector continues in something like the following: Dearest children: I have heard your vows and the profession of your faith. I am sure that your words are the expression of the sentiments of your hearts, and that you are sincere, and determined to stand by this faith as long as you shall live: and this, dear children, is a source of great consolation to me; it fills my heart with joy, because I now, more than ever, feel that my labors for you have, to a certain extent, been crowned already. God, dear children, has heard you, and I imagine I hear a voice from heaven saying: these are my beloved children in whom I am well pleased. In a few moments he will seal with the Body and Blood of his Son the new covenant into which you have now entered with him. Your parents have heard you, and O, how they rejoice over you to-day! May their joy never be turned into sadness. All here present have heard you, and they have all said, "It is well, it is just and right." You will now, dear children, occupy yourselves entirely with the immediate preparation for communion. May God in his infinite goodness and mercy give you the grace to keep your baptismal vows, and to persevere until death in that faith, of which you have now made a solemn profession.

236. The celebrant having concluded this address, the children, who have been standing, now sit down till the *Credo* be intoned, during which they stand, as usual at high mass, till the celebrant has taken his seat, when they also sit. The choir having come to the end of the *Credo*, the children rise with the celebrant, and remain standing till he has recited the Offertory. Towards the end of the

Credo the children's candles are lighted (before this they have not been lighted at all), in time to have them all lit when the celebrant sings *Dominus vobiscum*. As soon as the celebrant has sung *Oremus*, the children leave their seats and form a line, standing two and two, in the middle aisle, each holding the burning candle in the outside hand, with the other hand placed on the breast. When the celebrant has recited the Offertory, he turns around at the altar, to receive the offering which the first communicants are about to make to the church of their candles. The children advance slowly into the sanctuary towards the celebrant, and when they arrive, two by two, at the foot of the altar, they genuflect to the Blessed Sacrament which is in the tabernacle, and make a profound inclination to the celebrant; after which they ascend to the highest step, where, kneeling on the platform (suppedaneum) of the altar, they offer their candle, kissing it and then the celebrant's hand that receives it. The girls kiss the candle, but not the celebrant's hand.

"Ad hanc oblationem celebrans, dicto Offertorio, se vertit ad populum, et stat in suppedaneo in medio altaris, vel si opus sit, ad infimum gradum descendit; pro oblationibus tamen laicorum convenientius se statuit in medio plani ad ingressum presbyterii. Ecclesiam autem circumire nequit ad recipiendas oblationes. Celebrans quidquam dicere non debet; interea autem cantari potest offertorium, et si opus est, etiam cum repetitione et pausa." DeHerdt I. n. 222, and authors quoted by him.

The celebrant hands the candles to the assistants standing at his right and left; these extinguish them, and cause them to be placed away. When the first two have offered their candles, they turn face to face, and descend to the floor. But, to avoid the necessity of having one cross through the line, to get to his place, the two descending, if they be boys, must come to the right (if girls, to the left,) of the two next: when the four together have genuflected to the Blessed Sacrament, and made a profound inclination to the celebrant, the two first return to their seats, the other two ascend to offer their candles as did the first two; and so on, till all have done the same. When the number of children is large, the girls better not leave their seats before the boys are nearly through. After this the children use the candles no more.

There can be no reasonable objection to bringing the children into the sanctuary on this occasion: laics serve at mass daily, and no one ever objects. Besides, there are times when the Roman Ritual and the Pontifical allow women to enter the sanctuary, v. g.: Nuns may make their first vows and receive the veil in the sanctuary; and even the candidates for marriage may appear at the foot of the altar; and bishops confirm both sexes there: Why should these innocent children be prevented from coming there to make their little offering?

237. This being over, the celebrant washes his hands, and returns to the altar, and continues mass. At the same time a clergyman, or in his absence, a teacher, should take his place behind the children, and commence to read the preparatory prayers for holy communion with them. This must be done slowly and very distinctly, leaving short intervals at times for the children to pause. If the mass be a high mass, these prayers must be recited so as not to interfere with what the celebrant or choir have to sing; and since it is not lawful to sing part of what is marked to be sung at high mass, and to read the rest, but all which is marked to be sung, must be sung, or nothing at all, to give as much time as possible for preparatory

prayers and aspirations, the choir, instead of making a display of its musical talent, as is usually the case on this day, should select a short mass for the occasion.

N. B.—Before the children enter the sanctuary a cloth should be spread for them to walk on, to receive the drippings of the candles, which are generally considerable on this occasion.

238. When the celebrant whom, as a matter of course, we always suppose to be the Rector of the congregation on this occasion, shall have consumed the sacred species, with our permission, which we hereby grant all Rectors of missions in the diocese for this mass only, he may briefly address the children in something like the following words: Finally, dear children, the solemn moment has arrived when, for the first time, Jesus is to become, not only your guest, but also your food by most intimately uniting himself with you under the sacramental forms of the Holy Eucharist. All who are baptized, are the temples of the Holy Ghost as long as they remain in the state of sanctifying grace: but now you, my dear children, are to become the living temples of Jesus Christ, the Son of God, whom you are about to receive. Many have desired to see this day and have not seen it: for you this greatest of all favors has been reserved in preference to millions of others. This then is a most important and solemn moment for you. I, therefore, now recommend you in a special manner to God: to the Father who created you: to the Son who redeemed you and whose body and blood, soul and divinity, you will now receive. I recommend you to the Holy Ghost who has sanctified you. I recommend you to Mary, the Mother of God, and to all the Angels and saints of God. If any sin of your past lives has re-

curred to your memories since your confession, be not alarmed: make an act of contrition, and all will be right. Fear not, it is Jesus, the friend of sinners, and the special protector and friend of children who is coming to you now. Come then, dear children, with a heart inflamed with the love of Jesus. Come with unbounded hope in the goodness and mercy of God and the merits of your Savior. Come with a strong, unwavering and invincible faith. Come full of confidence in your Creator. May Mary, the Mother of God, now watch over you and pray for you. May your guardian angels accompany you. May your patron saints intercede for you. I will not keep you any longer away from him whom your soul so tenderly loves, and who is the desire of your hearts. He presses me to not detain you, but to allow you to approach him without delay. *Let these little children*, he says, *come to me and forbid them, no longer.* Let *them come*: *for of such is the kingdom of heaven.* Come then; for he has a great desire to eat this Pasch with you.

239. After this exhortation, which shall not be longer than here given, the *Confiteor* shall be recited; upon which the children leave their pews and form a line in the middle aisle, as they did before, where they kneel during the *Domine non sum dignus;* after which they rise, and advance slowly to the steps that lead to the sanctuary, where, without any inclination to the celebrant, they genuflect to the Blessed Sacrament, which is now being held before them. Then they ascend, two and two, to the upper step, where, kneeling on the floor of the sanctuary, in the door of the communion railing, they receive communion. They then descend, and, without the inclination to the celebrant, genuflect four and four, as at the Offer-

tory, and return to their pews, where, with their heads bowed down, they kneel, absorbed for a little while in silent prayer. After they return, a swallow or two of water should be given to each child, with as little delay as possible, so as to get through before the celebrant commences to read the Communion. Whilst the children receive communion the choir may sing *Lauda Sion* or some other appropriate hymn to the Blessed Sacrament, or part of it, as circumstances may require. When all have returned and taken the water, the one who assisted them at the preparation during mass, will now assist them in like manner at thanksgiving, which shall not in any case continue less than fifteen minutes after mass; which practice the children must observe the next morning and during life. When the number of children is small, they may receive at the altar, in the place where they offered their candles. Thanksgiving being ended, the Rector will admonish the children to observe great modesty and recollection on the way home and during the whole day, promising that all who do this may receive again, in the same dresses, excepting the wreath, the next morning at mass, the hour for which must now be determined. The Rector should at the same time exhort the children to offer up this second communion for the souls in Purgatory, especially for those of their nearest and dearest relatives and friends, and to pray for those souls that are most forsaken. After this admonition the children, accompanied by their teachers, return in procession to the place from which they started before mass, whence they are dismissed for dinner.

240. To those who apprehend that the order which we have given, and the things to be observed, if all be carried

out as written in this chapter, will make service intolerably long, we say that this will depend on the speaker, and the choir, and the aptitude the children have acquired in performing their part. We have always, with perhaps one or two exceptions, taken our children to first communion according to the order here given; at our Cathedral the same has been observed for the last ten years, and we never heard any fault found with the length of time it takes us to get through. When speaker and choir occupy a reasonable amount of time, and the children have been well trained, supposing that a hundred children receive, service need not last longer than two hours at any time. But if undue haste should always be carefully avoided at divine service, how much more on this memorable occasion, which will never be forgotten, and from which so much depends for the future of our children.

ARTICLE FOURTH.

WHAT SHOULD BE DONE IN THE AFTERNOON.

241. At two o'clock, or some other more convenient hour, v. g., after vespers, those who received first communion in the morning, and all others who may wish, should assemble in the church to receive the Scapular. It is but just that after the occurrences of this day the children should be placed under the protection of the Mother of God, by their receiving this habit. In all these things the children shall be instructed during the year, particularly at the approach of the time for first communion.

The Scapular shall be secured before the retreat commences, so as to avoid all confusion and delay on this day.

242. For vespers the children shall come to the church in procession as in the morning, except that they shall have no candles, nor shall they sing on the way, and the clergyman who accompanies them, instead of leading them as he did in the forenoon, now follows them at the end of the procession.

When the children shall have taken their places in the pews, the celebrant shall commence vespers. After vespers, and before benediction, the Rector shall address the children, reminding them of what has now, so far, been done for them, by God, their parents, the clergy, their teachers, &c. What they were after they had fallen into sin, and what they are now after the retreat and after first communion. That their parents, who have hitherto provided for them, may not be able to continue to do it any longer; that now the time has come when the most of them will be thrown upon their own resources; and when, perhaps, some of them will have to provide for themselves, temporally and spiritually. He should picture to the children, in lively colors, the many dangers to which they will be exposed in the world; the snares that will be laid for their virtue, etc.; and he should now give them a rule of life, which he must advise them to adopt before leaving the church, and observe, as far as possible, ever thereafter, in order to persevere in the sanctity which they now possess. He must lay special stress upon the necessity of having an eye to the state of life to which God calls them, and which they must embrace if they wish to make sure of salvation. He should suggest the means they must employ to find out this state of life. He should, after addressing the children, turn to their parents, and congratulate them upon the happiness they must feel in possessing such precious deposits as these children now are. He must specify the means they must now employ to preserve them to the end, as they now are; and remind them of the account they will have to render to God, if any of them should be lost through their neglect. Finally, he shall charge the children to pray for their parents, relations and benefactors: for the prosperity of the whole Church: for the Holy Father, for the diocese and its Bishop, for himself, the Rector, and all other members of the clergy; to pray for the conversion of sinners, of heretics and schismatics; for the enlightenment of all Jews, Pagans and Infidels, that all may come to the knowledge of the truth, embrace it, and be saved. He must further charge them to daily remember in their prayers the poor souls in purgatory; and in a feeling manner conclude by now placing them under the special protection of God, whom he now asks to bless, protect and guard them forever: of the Blessed Virgin Mary, whom he beseeches to watch over them: of the Saints, whom he asks to intercede for them: of their Guardian Angels and all holy spirits, whom he now implores to remain by them, and to guide them safely through the dangers of this life, till he, the Rector, and they and their parents, and all near and dear to him and to them, shall meet in heaven at the feet of Jesus, and there, united with Mary and all the holy Angels and Saints love, praise, and glorify God for ever and ever. After this, the Rector gives to each child a little picture in commemoration of first communion. During the distribution of these pictures the choir shall sing something suitable to the occasion, and the sacristan shall light up the altar for benediction; after which the Blessed Sacrament is exposed, benediction given, and the children dismissed.

243. Those who have had charge of the children during the year should instruct them to call, first on the Rector, then on the assistants, to thank them for what they have done for them, and to promise them that they will, without delay, put in practice the lessons they have been taught, etc., etc. These should then send them to their teachers, to do the same. Some of the children may do this immediately after benediction; others the next morning after communion; none should omit it. At this time also, the sacristan, or other person, shall see that each child receive its own candlestick, if the children used such; the candles are left to the church, to be used at divine service. Thus will end one of the most satisfactory and pleasant days of the whole year, for Pastor and people, but above all, for the first communicants—a day which they can never forget. "This day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance." Exod. XII. 14.

N. B.—Children should be admitted to first communion, as soon as practicable, after Easter Sunday, and always before the expiration of the paschal time of each year.

CHAPTER NINTH.

MAY AND OTHER DEVOTIONS.

244. By May Devotions we understand the exercises performed in honor of the Blessed Virgin Mary every day of the month of May. We wish to have these devotions

held to some extent, in all the churches of the diocese. We trust that no priest of the diocese who loves the Mother of God will omit them. Where there is a resident priest they should be opened solemnly on the evening of the last day of April: it may be done thus: (1) Have the bells rung as in n. 94, (9); (2) After the last bell, let five decades of the rosary be recited; (3) After which a short sermon suitable to the occasion may be delivered. We do not approve of having a sermon every evening during May devotions: they are very seldom better than the meditations and examples found in the books prepared for this devotion; and are too burdensome for the clergy, and make the exercises too long for the people; (4) The instruction being over, the statue of the Blessed Virgin to be used during the devotions, which should be as fine and costly as the means will afford, should be carried, in procession, from the place where it is usually kept, or where it has been prepared, to a throne intended for it in the church, where it will remain during the whole month. It should be carried standing on a light bier prepared for the purpose, beautifully painted, and otherwise ornamented, and supported by four clergymen, if convenient, if not convenient, then, if the statue be not too heavy for them, by four young ladies of the sodality of the Blessed Virgin Mary, dressed in white, wearing a scarf of blue silk ribbon of not less than four inches in width, and having their heads and shoulders covered with a long white veil, surmounted by a beautiful wreath of artificial flowers; (5) The procession shall be headed by a censor-bearer, cross-bearer, and two acolytes. These shall be followed by the young men of the sodality of the Blessed Virgin Mary. After these shall come the young ladies of the sodality, so divided that half of their number will precede the four who carry the statue, the other half will follow them. After these, such men, or young men, as the Rector of the congregation may select; and finally, the celebrant preceded by the other clergymen, and the servers at mass, dressed as usual. In country congregations, where the procession can go outside without danger of giving offence, the whole congregation may join in it. In mixed communities the procession must be confined to the church, or its immediate vicinity, and may be long or short, in proportion to the distance they may have to walk. After sunset the procession shall not appear outside of the church; (6) When clergymen carry the statue, as has been done at our Cathedral, the young men of the sodality shall precede and follow them, and the young ladies will walk at the head of the procession, after the acolytes. Each division of the procession shall be headed by three of their number carrying an appropriate banner, as in No. 233; (7) Whilst the procession is moving, the litany or hymns of the Blessed Virgin, Ave Maris Stella, etc., shall be chanted.

245. But, it may be objected, that carrying a statue of the Blessed Virgin Mary in a mixed community like ours, might, like the procession with the Blessed Sacrament on Corpus Christi, shock the religious convictions of our Protestant neighbors: therefore, it better be omitted even in our churches. To this we answer: (1) That as far as the procession in the church is concerned, there can be no difficulty; those who do not like it may remain away; (2) There is a great difference between the procession of which we speak here and the one of Corpus Christi. Satan, who is the prime instigator of disorders, knows this

better than we do: hence, even in Italy, processions of the Blessed Sacrament are interfered with by revolutionists, where those of another character have not been molested at all. We must avoid in both all that might possibly provoke unruliness. The intention in both cases is to not appear on a public street or sidewalk in a mixed community; (3) If we were obliged to omit a religious exercise, lest we might shock the religious convictions of others, Moses and the Prophets, as well as our Lord and his Apostles, would also have been obliged to lay aside the religious exercises that were objectionable to others in their days; and we should have to omit all that is peculiar to the Catholic Church, which, certainly, cannot be admitted; (4) Our Protestant friends cannot be shocked or reasonably offended at our doing in honor of the saints of God what they do for their fellowmen: now, they honor George Washington, Franklin, and hundreds of other national heroes, by crowning their monuments, images, and statues with wreaths of evergreens, and carrying them in immense processions, accompanied by bands of music, from one place to another, unveiling them, saluting them, speaking, praying and singing before them: Why, therefore, should they be shocked at our doing the same before the images of Christ and his Mother, and those of other saints? (5) Though there is yet considerable prejudice in this country against Catholic practices, still American Protestants have less of this than those of any other country. Let our clergy explain to them in a friendly way our manner of honoring the images of Christ, and of his saints, especially those of the Mother of God, and they will not be shocked or offended at our procession. Let us, therefore, where practicable, have this procession in honor of the Blessed Virgin Mary every year, if not outside, at least inside of our churches. When the procession takes place outside of a church, trees and evergreens should be planted, and flowers strewed, along the road or path through which it is to pass.

246. When the statue has been placed on the throne prepared for it, the celebrant shall incense it with two strokes (Gardell. 4437), and recite such offerings and prayers as he will find for the opening of this devotion in books prepared for this month. As the May devotions are opened with a procession, so they should be closed again on the last evening of the month with another. The procession which brought the statue of the Blessed Virgin to the throne should, where convenient, bring it back again, and, if possible, in a more solemn manner, to the place from which it was taken on the first evening. The *Te Deum*, which was not sung at the opening, may be sung at the conclusion of these devotions. For the order to be observed the other evenings of the month of May, see n. 180. Should the hours fixed by us for evening devotions not be found convenient, they may be changed. Where it is not convenient to have the devotions in the evening, they may be held in the morning.

N. B. Should the novena of the Sacred Heart of Jesus come in the month of May, the May devotions shall be reduced during that time as mentioned in N. B. of n. 180.

247. Seminaries, colleges, convents, academies, etc., will please have May devotions held as well as practicable, to suit circumstances. We trust that our clergy and religious will do all in their power to make the devotions as interesting as circumstances will permit. When the faithful attend these devotions in very large numbers let the clergy inform us; we may, perhaps, in such cases, allow them to

give benediction more frequently than mentioned in n. 145 (5). Otherwise, let it remain as there fixed.

248. Where there are churches, but no resident priest, pious and well disposed persons appointed by the Rector, should look after the altar of the Blessed Virgin, to have a nice statue on it, and to supply it with fresh flowers every day; and, if safe, to keep lamps burning before the image from morning till night. The members of the congregation who live in the neighborhood of the church should be exhorted to meet there at an hour of the day fixed by the Rector, when, after lighting the candles and lamps of the altar, they may recite the beads, and read what is marked for the day in a book of May devotions, and sing hymns of the Blessed Virgin, v. g., before and after the beads, before and after the reading, etc. Where there is no church, the heads of families should be exhorted to have such devotions as may be convenient at home, v. g., the beads, the litany of the Blessed Virgin, etc., daily.

N. B. Where it is inconvenient to have the procession, as above described, on a week day, it may be held the Sunday before, after vespers. In all these things, the clergy will please use their own discretion, and be guided by the local circumstances.

249. The indulgences which may be gained by those who participate in the May devotions are the following: (1) An indulgence of one hundred days, every day; (2) A plenary indulgence, once in this month, on the day when, being truly penitent, after confession and communion, they shall pray for the intention of His Holiness. See Raccolta, n. 120.

OTHER DEVOTIONS.

250. Where the confraternity of the Sacred Heart of Jesus has been established, the monthly devotions, when held on a Sunday, may be conducted as follows: (1) After vespers the Blessed Sacrament is exposed as usual on Sundays; (2) When the Blessed Sacrament has been incensed, the choir, accompanied by the members of the confraternity and all who can sing what is required, shall sing, not less than two stanzas of some hymn to the Sacred Heart of Jesus; (3) When this has been done, a clergyman, kneeling before the Blessed Sacrament as usual, recites the prayers, litany of the Holy Name ~~Sacred Heart,~~ the Paters and Aves, and the other prayers, as prescribed by the rules of the confraternity; (4) After this, again two or more stanzas shall be sung in vernacular, as above; (5) when this is done, in the absence of chanters, the celebrant shall intone the *Tantum ergo*, etc. The rest as usual.

251. The same shall be observed for the devotion of the Confraternity of the Immaculate Heart of Mary where it has been established, when held on a Sunday; except: (1) When the Blessed Sacrament has been exposed and incensed, the clergyman who conducts the service shall recite the prayer: *We fly to thy patronage*, etc.; (2) When this has been done, the choir chants the litany of the Blessed Virgin Mary in Latin; after which the clergyman shall recite all the prayers, as prescribed by the rules, to the end; (3) After the litany, the celebrant, in the absence of chanters, shall intone the *Tantum ergo*, etc., as above. Other monthly devotions, provided they do not take more time than the two mentioned here, may be conducted in the same way. For novenas see n. 180. At all these de-

votions the subjects of singing, instruction, meditation, etc., must always be changed to suit the nature of the exercise.

252. Devotions in behalf of the suffering souls of purgatory are held in different parts of the diocese. They should be encouraged as much as possible. The only thing we have ordered, so far, is the collection to be taken up annually in all the churches of the diocese, at all masses on All-Souls-Day. For the amounts collected on this occasion, the Rectors of the respective churches shall celebrate, or have others celebrate, masses for all the suffering souls in purgatory in general, taking for each mass the stipend fixed for the diocese. When Judas Machabeus, the general of the Jewish army, discovered that his soldiers had fallen in sin, "making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection." Mach. II. 43. Our brethren fall daily on the battle-field of this life: most of them have something to atone for. Let us be mindful of them. The clergy will please exhort the faithful to assist at mass, and receive the sacraments of Penance and Eucharist on All-Souls-Day, for the souls suffering in purgatory, and offer the people every opportunity of doing these things. Where practicable, there shall be a high mass *de requie* in every church, not earlier than 9 o'clock, and as many low masses before the high mass, as circumstances will permit. We have always recommended that those who receive communion on All-Saints-Day, do the same for the departed on All-Souls-Day; asking only those to return to confession who may have had the misfortune of falling into some grievous fault. Let the same be done

throughout the diocese. At our Cathedral the way of the cross is made for the same end, at 7 : 30 in the evening. "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." Ver. 46, Ibi.

CHAPTER TENTH.

THE SANCTIFICATION OF SUNDAYS AND HOLY DAYS.

253. God himself divided all time into seven days, and has commanded that one of the seven days of the week be set aside for his special service. As nations and individuals erect monuments, to commemorate certain extraordinary events, so God commanded that day of the week to be set aside for his special service, on which he accomplished the work of creation; thus setting up this day as a monument to commemorate his greatest work: "On the seventh day God ended his work which he had made: and he blessed the seventh day, and sanctified it." Gen. ii. 2, 3. Again: "Remember thou keep holy the Sabbath day. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh. Therefore the Lord blessed the seventh day and sanctified it." Exod. xx. Since, therefore, God asks for only one of the seven days to be set aside permanently for his special service; and since he wishes that day to be the seventh day of the week, because on it he accomplished his greatest work, and therefore wished this

day to stand as a monument to commemorate this greatest of all his works, it follows, if we reason correctly, that, if God should ever accomplish a greater work than that of creation, and accomplish it on another day of the week, then, as the first work would be superseded by a greater one, so the seventh day of the week, which has hitherto stood as the monument to commemorate the greatest of God's works, would be superseded by the day on which the latter work would be accomplished. Creation ceasing to be God's greatest work, the Sabbath would, *eo ipso*, cease to be the monument of the greatest of God's works; and being only selected because on it God had accomplished his greatest work, it would, therefore, *eo ipso*, cease to be the day set aside for God's special service: all its privileges would, in such an event, be transferred to that other day on which God would accomplish a greater work. Now, in the New Testament, God has accomplished a work which is as much greater than that of creation, as God is greater than his creatures, viz., the work of Redemption, which he completed, not on Good-Friday, but on Easter Sunday, when, as Leo the Great in Epist. ad Diosc., says: "Per resurrectionem Christi et mors interitum et vita sumpsit initium." From that moment, therefore, Saturday ceased to commemorate God's greatest work, and *eo ipso*, ceased to be the special day of the Lord: its office and dignity, with all its obligations and privileges, were transferred to Sunday. Wherefore, we believe that it was not by mere chance the Apostles commanded that under the New Dispensation the Sunday should take the place of the old Sabbath, but they did so under the influence of the Holy Ghost, and they could not have done otherwise; nor will the Church, nor can she, ever take another day for this, as long as the world shall stand; for God never will and never can in this world, accomplish a work greater than that of Redemption. God, therefore, wishes one of the seven days of the week to be dedicated to his service in a special manner: it has been so from the beginning. He wishes this to be the day on which he accomplished his greatest work for man; Sunday is that day: Sunday, therefore, must be the day which God now wishes to be kept holy, and to have set aside for his special service. We hold, therefore, that strictly speaking, the Apostles never abrogated the sanctification of the Sabbath: it was not their province to do it: man cannot undo the work of God: God did it; and the Apostles, and the Church as God's vicegerents and oracles, had nothing more to do with it than to pronounce it abrogated, and Sunday substituted in its stead, and to determine as to how it should be sanctified.

254. The Lord's day, therefore, must be kept holy: God commands it; and he punishes those who do not observe this commandment, and rewards those who keep it. God commands the Sabbath to be kept. Besides the reasons given in the preceding number, notice the following: In Exod. xx. we read: "Remember that thou keep holy the sabbath day. Six days shalt thou labor, and do all thy work, but on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it: thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates." The children of Israel were not allowed to gather manna on the sabbath day: "And the Lord said to Moses: Behold, I will rain bread from heaven for you: let the people go forth and gather what is sufficient for every day.

But on the sixth day let them provide for to bring in: and let it be double that they were wont to gather every day: but on the seventh is the sabbath of the Lord, therefore it shall not be found." Exod. xxvi. Again, we read: "God said to Moses: Speak to the children of Israel, and thou shalt say to them: Keep you my Sabbath; for it is holy unto you: he that shall profane it, shall be put to death." Exod. xxxi. 14. In the Book of Numbers xv. 32, we find the following: "And it came to pass when the children of Israel were in the wilderness, and had found a man gathering sticks on the Sabbath day, that they brought him to Moses and Aaron, and the whole multitude, and they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die; let all the multitude stone him without the camp." It is, therefore, evident that God commands the Sabbath to be kept holy.

255. But, by whom, where, and how, shall the Sunday be observed? We answer that it must be observed by all Christians, everywhere on earth, and in the manner indicated by the Church. It must be observed in all parochial churches by clergy and people. In parochial churches as follows: (1) Where practicable, a sufficient number of masses must be celebrated to give the members of the parish an opportunity of hearing mass; (2) After the first gospel a well-digested sermon must be delivered in a manner becoming the place and the Christian audience. This, according to the Council of Trent, Sess. 24, c. iv. de Reform. must be done, *at least on all Lord's days and solemn festivals;* (3) At a convenient hour catechetic instructions must be given. See Sunday school, art. 2d, chap. 7th of part 1st. The Council of Trent, Sess., and

chap. just quoted, says: "The Bishops shall also take care that, at least on the Lord's days and other festivals, the children in every parish be carefully taught the rudiments of the faith, and obedience towards God and their parents, by those whose duty it is, and who shall be constrained thereunto by their Bishops, if need be, even by ecclesiastical censures; any privileges and customs to the contrary notwithstanding;" (4) Vespers must be held, where practicable every Sunday and holy-day of obligation. Such is the universal custom which, sanctioned by the Church, has existed from the beginning; and is, therefore, so firm and so binding, that a positive law to establish it more than it is, would be useless. It is so universally and firmly established that the lax and dissipated rejoice, but the faithful are shocked and scandalized, when they are left without vespers where they can be held See chap. 2d, part 2d of this Instruction. The Church wishes the parochial mass and vespers on Sundays to be sung. Such has always been done in the Church from the beginning: it also follows from the words of the Councils which ordain that certain publications be made during the solemnization of mass: *Inter Missarum solemnia;* and from decisions given, and from the fact that, since the suppression of quite a number of holy days, several Popes, and the S. R. C. have declared that the solemn offices of the feast (mass and vespers) shall be chanted, as if the feasts had not been suppressed at all. The following decision is by Gregory XVI: Quæritur: "Utrum in hypothesi quod solæ solemnitates Epiphaniæ, Sanctissimi Corporis Christi, et Sanctorum Apostolorum Petri et Pauli, et Sanctorum Patronorum cujuslibet Diœcesis, et Parœciæ in Dominicam proxime sequentem in Gallia sint differendæ, propriis occurrentiæ diebus Solemnitates celebrari debeant, licet nullatenus interesse teneatur populus fidelis, Missa major ac Vesperæ sicut in Dominicis, et Festis in omnibus Diœcesis Parœciis? Resp. Affirmative, et juxta rubricarum leges. Atque ita servari Sanctitas Sua mandavit omnibus in Locis, et Dioecesibus, quibus Indultum anni 1804, super reductione festorum per Eminentissimum Dominum Cardinalem Caprara Legatum a Latere extenditur. Die 29. Nov., 1831." See Gardell. n 4671.

256. The faithful must sanctify the Sunday by resting from servile works, assisting at mass, and when practicable, they should hear a sermon and attend vespers.

But it is at times objected, not only by unlettered laymen, but even by clergymen who should know better, and who ought to be more careful with regard to what they utter in this respect, that, strictly speaking, the faithful are only obliged to hear mass and to rest from servile works on Sundays and holy-days, and that the Church considers this sufficient for the sanctification of those days; that, having heard mass, even an early mass, people may amuse themselves as they please the rest of the day, provided they only rest from servile labor: Why, then, they ask, oblige the people to hear a sermon, and to attend vespers, when they are under no obligations whatever of doing it?

We answer, that though the faithful may possibly satisfy the letter of the law, and thus escape mortal sin, by only assisting at mass and resting from servile work, they who make this a rule, are so far from accomplishing the intention of the law, that they only do enough to frustrate it. With Bened. XIV. we say, they neither satisfy God nor the Church: "Neque profecto Dei voluntati satisfacit, qui solum dierum festorum celebritates in eo constituit, ut rei divinæ intersit, et a servilibus operibus abstineat; non vero contendit omni studio, ut Deo vero cultum exhibeat."

If the Church considered the attendance at a mass and resting from servile works sufficient for the sanctification of the Sunday, it must be because she only commands these under pain of mortal sin: Now, though it follows from this that the faithful are obliged under pain of mortal sin to hear mass and rest from servile works on a Sunday and holy day of obligation, it does not follow that they are not obliged to do other things under pain of other sins. The faithful are obliged to do many things which the Church does not command under pain of mortal sin: they may even commit mortal sin by neglecting to do what she does not command under pain of mortal sin. That she wishes them to attend the sermon, and the explanation of Christian doctrine, and vespers, when they can make it convenient, follows from the fact that she imposes upon her ministers the obligation, *sub gravi*, of preaching to adults, and teaching young and old Christian doctrine, and celebrating vespers, on all Sundays and holy days of obligation. For the answer to the objection of holding and attending Sunday-school, see preceding n., also nos. 82 and 83 of Part 1st; for that of attending vespers, besides preceding n., see n. 82 of Part 2d of this Pastoral. As far as the sermon is concerned, the Council of Trent, Sess. 24, chap. iv. de Reform., says: "The Bishop shall diligently admonish the people, that *each is bound* to be present at his own parish church, where it can be conveniently done, to hear the word of God." To say, therefore, that the Church, as a rule, considers the mere attendance at mass and resting from servile works sufficient for the sanctification of the mentioned days, when people can make it convenient to be present at the sermon, vespers, etc., is to assert what is false, injurious to religion, and highly worthy of censure, and is scandalous; and especially when uttered by clergymen, is productive of much evil. If in some parts of Europe the sanctification of the Sunday and holy day has almost entirely disappeared, such men and lax theologians are more to blame for it than anything which has been done by those who have openly declared themselves enemies of the Church.

257. The fact is, as already stated, the letter of the law is to rest from servile work, but the spirit and end of the law is the sanctification of the day; for the Church obliges her children to abstain from servile works because such would keep them from attending divine service; and unless she did this, the laboring class would be kept at work all day, and comparatively few could ever comply with the precept of hearing mass. Now, she commands them under pain of mortal sin to abstain from servile work, not only in the forenoon, but in the afternoon as well; she therefore wishes them to sanctify the afternoon, as well as the forenoon. In favor of this, Bened. XIV., whilst yet Archbishop of Bologna, Inst. 43, quotes St. Thomas as follows: "Princeps autem theologorum, S. Thomas, opera servilia diebus festis interdici ob eam causam existimavit, quia divinis rebus vacare nos magnopere impediunt." For the same reason, the mentioned illustrious Pontiff holds that all amusements which keep people from church, and other unnecessary occupations are forbidden on these days, at least during hours for church. Against the latter he quotes Pope John XXII., who calls the attention of Philip V. of France to the fact that under his government, barbers are allowed to profane the day by attending to their professional duties, and are thus prevented from giving the day to the service of God as they

should: "Illud sane, quod inolevisse in illis partibus dicitur, ut videlicet passim in quamdam divinam irreverentiam die dominico radendis, ac tondendis barbis, atque capitibus intendatur, te dissimulare non licet, cum dies illa divino cultui specialiter dedicata talibus profanari non debeat, &c. Nec ignoras, quod inter praecepta Decalogi sanctificatio Sabbati ponatur, ad quorum observantiam fideles quilibet de necessitate tenentur." See Lambertini Instit. 43.

Some editors of Catholic papers have of late maintained that civil governments have no right to look after the sanctification of the Sunday. If they are right, Pope John XXII. was wrong in blaming Philip V. for remaining silent when he knew that the Sunday and days of obligation were being profaned by his subjects. We advise such men to make themselves better acquainted with the history of the Church.

With regard to buying and selling on those days, the same Pontiff says, that, absolutely only so much of it can be tolerated as cannot be avoided, and even this must be done with closed doors, and at times when divine service will not be interfered with: "Illa quidem S. Carolus Borromaeus parens ecclesiasticae disciplinae, et caetera quoque vendi permisit, quae necessario ad aegrotos curandos requiruntur, ea tamen conditione, ut officinae nullo modo pateant: Ne quid ematur, aut vendatur praeter id, quod ad victum illius diei, vel ad aegrorum curationem necessarium sit, nec officinae omnino, aut ex aliqua parte apertae habeantur. Cum vero tertium Concilium coegit, hæc etiam addenda judicavit: Quo in genere praeterea Episcopus illarum rerum venditione certam horam, et modum praescribat, ne ex venditione aliquid existat scandali, offensionisve, aut occasionis, qua distrahantur homines a divinis officiis."

Please notice that these illustrious Popes and Bishops never confine the sanctification of the day to the service of the forenoon, but include also those of the afternoon. For this reason, as appears from other parts of their works, they forbid the sale and purchase of even the most necessary articles during the hours of service in the afternoon, as well as of the service of the forenoon.

258. Speaking of those who spend the day, or the greater part of it, in idleness and sinful amusements, the same Benedict XIV. condemns their conduct in the strongest terms, and says that they would sin less if they remained at work in their shops. In confirmation of what he says, he quotes the Instruction of Pope Nicholas I., to the Bulgarians, and St. Thomas : "Minori culpa tenerentur, si diebus festis officinas nunquam desererent, et opera servilia exercerent, quam si tempus Deo consecratum turpiter scelesteque projiciant. Nicolaus I. Bulgaris consilium petentibus respondens, a terrenis operibus per dies festos cessandum, docuit, adeundas ecclesias, Deum vehementer exorandum, pietatemque impensius colendam; deinde sermonem ad eos convertens, qui ludis, otioque dies festos conterunt, haec tradit: *Melius illi fuerat ipso die, B Apostoli Pauli præceptis obaudiens, laborare mauibus suis, ut haberet, unde tribueret necessitatem patientibus.*" Then he quotes St. Thomas as above given: "Princeps autem Theologorum S. Thomas opera servilia diebus festis interdici ob eam causam existimavit, quia divinis rebus vacare nos magnopere impediunt; Post haec: *Et quia* (inquit) *magis homo impeditur a rebus divinis per opus peccati, quam per opus licitum, quamvis sit corporale, ideo magis contra hoc præceptum agit, qui peccat in die festo, quam qui aliud corporale opus licitum facit.*" See Lambertini, as above., Instit. 43. If, therefore, idleness and vain amusements be sinful on other days, they are more so on Sundays and holy-days of obligation. What a mistake, therefore, to maintain that the Church insists only on hearing mass and resting from servile works, and that this is all she asks for the sanctification of the Lord's day ; and that the faithful may spend the rest of the day in, what they call innocent amusements. We trust that there is not a clergyman in this diocese who ever delivers himself of such language : such clergymen should be suspended from the office of preaching.

259. Let our clergy, therefore, as they value their salvation and that of their people, do all in their power to make those committed to their care sanctify the day of the Lord. Let them bear in mind that, if they remain silent on this duty, they will be held responsible for the sins committed. God will not allow the profaners of his day to go unpunished: the effects of his wrath against such are often so palpable that they can be seen with the naked eye. Nations, communities, families, and individuals, complain of the unsettled condition of society, of wars and bad harvests, of embarrassments, disappointments, failures, disease, untimely deaths, and a thousand other afflictions. They assign as causes for such, sometimes one thing, at other times another, and are mostly at a loss to give any cause. If they could see things in their proper light, they would probably discover that, in very many cases, the evils that have come upon them are due to their disregard of the sanctification of the Lord's days; for, God himself informs us that he will curse the work that is done on the Sabbath, and the one that does it. Wherefore, let the clergy see that no servile work be done on Sundays by their people, except such as cannot possibly be avoided. There shall be no buying or selling, not even of food, when such can be avoided by providing for it before. Stores, meat-shops, saloons, barber-shops, etc., must be closed, at least, from the ringing of the second bell for high mass, till it and the sermon be over; and again from the second bell for vespers, till after the same. Noisy amusements shall not be allowed on Sundays at all: legitimate indoor and outdoor amusements may be enjoyed, before and after service at the parochial churches; but during such service, even these shall be suspended,

when they are of a nature to detract from the sanctity of the day in any way. Should any of our people, in violation of these regulations keep open for business a store, or shop, or saloon, during the above forbidden times, they shall be warned by the Rector of the parochial church. Should such violation not cease after the first warning, he shall warn them a second time, and, if necessary, a week after, a third and last time. Should they not cease after a third warning, they shall be excluded from the sacraments, and we shall put their houses under interdict so far as to inflict the same punishment on those who, in defiance of these regulations, will make a habit of visiting them during the forbidden hours. When, in our State, this punishment is inflicted for violation of the Sunday, and limited to the Sunday, the executors of the ecclesiastical law cannot be molested by officers of the civil law; if it should be extended to holy days of obligation, that immunity would probably be wanting. Public denunciations, even of this kind, must be carefully avoided, unless they can be made under the protection of the civil law.

260. Further, since it is a sad fact which cannot be denied, that the Protestant sects of this country, as far as servile work is concerned, keep the Sabbath better than many of our people; to prevent scandal being given them, and to remove, as far as possible, from our own people the proximate occasions of profaning the Lord's day, we forbid the clergy to invite to, or in any way cause to be present, or consent to have present, at the laying of corner stones, dedication of churches or other institutions, blessing of bells, or other celebration, the societies or confraternities of other churches or congregations; or to allow bands of music to be present, or parade the streets on the occasion

of such celebration, when it is to take place on a Sunday or holy-day of obligation, unless the societies or confraternities be of congregations or churches of the same city or town, which, therefore, need not miss either the forenoon or afternoon service of their respective churches; and, even in this case, if the celebration be on a Sunday, they shall not allow a band, or bands of music to accompany them.

N. B.—By the above we do not mean to forbid societies to bury their dead accompanied by a band of music; nor do we intend to forbid the presence of music bands at such celebrations, in districts which are purely or mostly Catholic, provided such take place before or after service in the other Catholic churches of the place.

As for having picnics, or fairs, or other festivals on a Sunday or holy day of obligation, such has been forbidden in this diocese for many years, and we thank our clergy, secular and regular, for the faithful observance of the regulations in this regard.

No intoxicating drinks, neither beer, wine, nor cider, are allowed at any time at fairs, picnics, suppers, or other festivals held for religious, educational, eleemosynary, or charitable purposes, by clergymen, religious, confraternities, or societies. Those offending against this rule shall be punished.

261. What we have said of the sanctification of Sunday shall, under every respect, be applied to holy days of obligation also: the law of the Church being the same for both. In this ecclesiastical province, it appears, we have but five holy days of obligation, viz: the Nativity of our Lord, Ascension Thursday, the Assumption of the Blessed Virgin Mary, All-Saints, and the Immaculate Conception.

All others have been suppressed, but only as far as the obligation of hearing mass and resting from servile work is concerned.

We have heard it said that in this country our people cannot observe the holy days of obligation. This, we believe, is a mistake. Our people spend many a day, and sometimes weeks, without work: Why should they not, as a rule, be able to keep the four or five holy days of obligation? We know that where clergymen do their duty as pastors of souls, and insist reasonably on the sanctification of these days, the people, with some exception of course, observe them. Let the parochial clergy bear in mind that, whether the people attend church or not, they are obliged, *sub gravi*, to have the solemn services of the feast and preaching in their churches as on Sundays. Nevertheless, as far as the people are concerned, all circumstances must be well considered. In mixed communities, where Catholics are in the minority, and are not their own masters, but in their secular avocations depend more or less from their Protestant neighbors, when a holy day of obligation fall on a week day, some allowance must be made. Thus: (1) When bakers, barbers, butchers, and merchants generally, depend in a great measure on non-Catholics for support, and would lose much of their custom, if they suspened business entirely on these days, they may be permitted to look after their business, but only as far as will be necessary to prevent such loss. They should, therefore, if they can without much loss, close their shops and stores during hours for service. When this is not practicable, they may, we think, allow their business to go on the whole day, but they should do it with doors only partially open. In our large cities Jews observe this rule on Saturdays; certainly Christians should not be more greedy for gain than Jews. Benedict XIV., whilst yet at Bologna, prescribed this same rule for the mentioned classes, with this difference, that, if we understand him correctly, he obliged them to close altogether during the hours of service as above mentioned. See Instit. above quoted; (2) When Catholics are not in partnership with non-Catholics, but control their own business in mines, quarries, breweries, mills, and manufactories generally, they must suspend work on holy-days of obligation as on Sundays. When they are in partnership with them, they must, if at all practicable, before they enter such partnership, have an understanding with the non-Catholic parties to the effect that, if business be not suspended for all, on those days, it shall be for Catholics, who are obliged to observe them; (3) Catholic clerks, mechanics, laborers, draymen, servants, etc., must, when at all practicable, observe the holy-days of obligation as commanded: in ordinary cases, the loss of the day's wages will not be sufficient cause for working on them; but, if, on account of not working, they would lose their employment, it would be sufficient cause, unless they could easily find other about equally lucrative employment elsewhere, where they may observe these days. Before they enter the service of a non-Catholic, the mentioned classes should, if possible, have an understanding with their prospective employers about this matter. In manufacturing districts, unless the employers be Catholics, it must always be more difficult to have these days observed than elsewhere; (4) Catholic parents, before they give their children into the service of non-Catholics, should always, when possible, make arrangements with the future employers of their children to have them free to observe the Sundays and holy-days of obligation; and they should not, if they can help it, allow their children to enter any service, of whatever nature it may be, unless the right to sanctify Sundays, at least, be secured to them; and when they have entered such service, they should only be allowed to remain in it till a more suitable place can be obtained; (5) When butchers, barbers, bakers and clerks, and merchants generally, and mechanics, draymen, laborers, etc., cannot observe the whole day, they must observe as much of it as possible: they must, by all means try to assist at mass, if they possibly can; which latter they will, in most cases, be able to do, if there be a mass celebrated early enough for their convenience, which the Rectors of congregations must endeavor to have done for them when it is in their power to do so. We give them permission to binate in such cases, provided a pretty good number be thus induced to hear mass which they must otherwise miss.

262. The suppressed feasts are the following: The Circumcision of our Lord, Epiphany, Purification of the Blessed Virgin Mary, the Annunciation, Monday after Easter Sunday, Monday after Pentecost Sunday, Nativity of St. John Baptist, the feast of Sts. Peter and Paul, Corpus Christi, the Nativity of the Blessed Virgin Mary, Commemoration of All Souls, and the feast of St. Stephen the first martyr. At our Cathedral, when these feasts fall on a week day we have a high mass. Hereafter the clergy will please do the same in all parochial churches of the diocese. The people should be encouraged to attend service on these days, but they must be told that they will not commit sin if they do not attend. Such is the decision given by the Holy See on several occasions. If we have

been correctly informed it was so given by Gregory XVI. for the diocese of New Orleans; also to Bishop Rosati of St. Louis. The following is the latest decision on this point as far as we know: "Hodiernus Episcopus Lingonensis Sacrorum Rituum Congregationi haec quae sequuntur exposuit, nimirum: Ex indulto per Cardinalem Caprara dato die 9 Aprilis, 1802, aliquot dies festos in Gallia suppressos fuisse, ita ut in illis cessaret praeceptum audiendi missam et ab operibus servilibus abstinendi; alios vero pauciores, verbi gratia, Epiphaniam, Festum Corporis Domini, item Sanctorum Apostolorum Petri et Pauli in subsequentem Dominicam quoad Solemnitatem esse translatos; in eodem autem indulto *eam legem esse adjectam, ut in Festis Vigiliisque suppressis nihil de consueto Divinorum Officiorum, Sacrarumque Caeremoniarum ordine ac ritu innovetur, sed omnia ea prorsus ratione peragantur, qua hactenus consueverant, exceptis tamen Festis Epiphaniae, Sanctissimi Corporis Christi, Sanctorum Apostolorum Petri et Pauli, et Ss. Patronorum cujuslibet Diœcesis et Paroeciae, quae in Dominica proxime occurrente celebrabuntur.* Ita Indultum. At vero decursu temporis et decrescente in dies pietate fidelium ac fervore, paulatim in desuetudinem venit celebratio Missae cum cantu in Festis, quae de praecepto esse desierant: cum enim cessavissent fideles hisce diebus Sacro assistere, neque necessarium, neque etiam utile Pastores duxerunt Missam cantare. Vix nunc sunt ex Festis suppressis tria vel quatuor in quibus plus minusve frequens populus in Dioecesi Lingonensi Sacro adstandi consuetudinem retinuerit. His expositis memoratus Episcopus postulavit: 1. Ut Parochis licitum sit in Festis suppressis non cantare Missam, ubicumque assistendi desiit fidelium consuetudo. 2. Ut pro Festo Immaculatae Beatae Mariae Virginis Conceptionis, cujus solemnitas ex speciali Indulto in secundam Dominicam Adventus transfertur in Dioecesi Lingonensi, eodem modo eademque ratione agatur, ac pro Festo Epiphaniae, Sanctissimi Corporis Christi, etc., scilicet ut die incidentiae Missam cantare non teneatur, cum sit in proxima Dominica peragenda Solemnitas. Sacra vero Rituum Congregatio postulationibus ipsis a subscripto Secretario relatis rescribendum censuit: Observetur Indultum Cardinalis Caprara, ac responsio Sacrae ejusdem Congregationis ad Dubium IV. in Aquilana diei 18, Octobris, 1818. Atque ita respondit die 29, Februarii, 1868. The clause, "Exceptis tamen festis Epiphaniae, Ssmi. Corporis Christi, Sanctorum Apostolorum Petri et Pauli, etc.,"

in the above indult, does not mean that these feasts may be allowed to pass without high mass and vespers, as the Bishop of Lingon. and some others have erroneously understood it, and in consequence, some left their congregations without service on those days: the Holy See wishes both high mass and vespers to be chanted on them, but transfers their principal solemnity to the next following Sunday. The S. R. C. and the Holy See itself have so explained those words. See decision of Gregory XVI., at the foot of n. 255 above. See also Gardell. n. 4554 ad 4. We do not insist on having vespers on the suppressed feasts when they fall on a week day, because we know that, since the people are not obliged to attend, it will be impossible for the most of our clergy to have a choir for such.

We charge our clergy, secular and regular, to instruct the people committed to their charge in all these things. Let them, from time to time, hold before them, the great reward they will receive, even in this life, if they keep holy the Sundays and holy-days of obligation, and the evils which God will visit upon them, even in this life, if they will not observe them. "I am the Lord your God," God said to his people: "I am the Lord your God: . . Keep my sabbaths, and reverence my sanctuary: . . I will give you rain in due seasons, and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the harvest-time: and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. . . . I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you. . . I will set my tabernacle in the midst of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people." But as God rewards those who sanctify his day, so will he punish those who will dare profane it. "But if you will not hear me . . . I will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies. I will set my face against you, and you shall fall down before your enemies and shall be made subject to them that hate you, you shall flee when no man pursueth you. . . Your labor shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit. . . And I will send in upon you the beasts of the field, to destroy you, and your cattle, and make you few in number, and that your highways may be desolate. . . And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies. . . Then shall the land enjoy her sabbaths all the days of her desolation. . . She shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths."[1] "Hæc autem omnia in figura contingebant illis: Scripta sunt autem ad correptionem nostram."—I. Cor. x. 11.

SECTION THIRD.

OF THE SACRAMENTS, ETC.

263. It is not our intention to dwell upon those things which every one is supposed to know, but rather to direct the attention of the clergy to, and to refresh in their memories, matters of special and local importance. We shall, with God's assistance, devote a chapter to each of the seven sacraments.

CHAPTER FIRST.

BAPTISM.

We shall divide this chapter into eight articles: in the first we shall speak of the necessity of Baptism; in the second, of the baptismal font; in the third, of baptismal water; in the fourth, of the formula to be used; in the fifth, of the minister; in the sixth, of the subject; in the seventh, of the instructions which must precede in the case of adults; finally, in the eighth, of the place where this sacrament should be administered.

ARTICLE FIRST.

OF THE NECESSITY OF BAPTISM.

264. Baptism is the sacrament of regeneration: it is the only sacrament by which we can be made Christians,

and cleansed from original sin: Now, since we cannot be saved through Jesus Christ unless we be Christians and, therefore, cleansed from original sin, it follows that Baptism is necessary for salvation. For this reason our Lord says: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." John ii. 5. The teaching of the Church is also very clear on this point: "Si quis dixerit, baptismum liberum esse hoc est, non necessarium ad salutem, anathema sit." Trid. Sess. vii. de Bapt. can. v. And the Doctors of the Church say of this sacrament: "Baptismus post sufficientem Evangelii promulgationem omnibus omnino necessarium est ad salutem, adultis necessitate medii et præcepti; parvulis necessitate medii, nisi ejus vices suppleat votum vel martyrium" Such being revealed by Christ, has always been the doctrine of the Church and every Catholic theologian. St. Thomas, St. Liguori, Perrone, Scavini, etc., de Bapt.

265. Since, therefore, Baptism is the only door by which we can enter the Church of Jesus Christ, and the only act by which we are incorporated in Christ, so that without it we cannot have any part with him or become participators in his merits, either in this life, or in the life to come; and since, further, there is nothing in this life more uncertain than the time of death, it naturally follows that the reception of this sacrament should not be delayed, and cannot be delayed, for even one moment, without loss of merit, and danger of losing heaven for ever. Hence parents must frequently be reminded of the necessity of bringing their new born infants to Baptism, if practicable, within the first twenty-four hours after their birth: where this is not practicable, duty demands that it be done as soon thereafter as possible. Hence the Sacred Congregation of the Inquisition, July 30, 1771, decreed, that the Baptism of infants should not be delayed beyond three

days: "Obligandos esse parochos ad baptizandos infantes absque ulla mora, si mortis instet periculum, si vero periculum non adsit, ultra tertiam diem post nativitatem pueri non differendam baptismi administrationem." See also Balt., n. 225. It must therefore appear evident that the smallest culpable neglect on this point is sinful. We cannot say precisely, how much unnecessary delay will constitute a mortal sin, theologians are not unanimous on this point. Some maintain that an unnecessary delay of two or three days, others that such a delay of five days, would be a mortal sin. See Scavini III., n. 64; Kenrick Tr. XV., c. v. However this may be, it is admitted, by even the most lax, that, under ordinary circumstances, the Baptism of an infant cannot be delayed beyond ten or, at the very longest, eleven days without mortal sin. See Benedict XIV. de Synod. Dioeces., L. XII., c. vii.; Con. Avenion, c. xii.

Hence, we find that quite a number of provincial councils and synods, Cardinals, Archbishops and Bishops, have fulminated the sentence of excommunication against parents who will neglect to have their infants baptized within eight, others even within three, days after their birth. See Lambertini, Inst. 198; also Con. Ebredum., c. viii., can. xii., I.; Mediolan., Pars II., c. ii., Novarien. page 78, and many others. Some allowance must, of course, be made for distance from church or priest: but whether the distance be short or long, culpable neglect in this matter must always be promptly rebuked. Parents who come to confession whilst they are neglecting the baptism of a child, shall not be absolved, unless they promise that this duty will be attended to forthwith.

ARTICLE SECOND.

BAPTISMAL FONT.

266. In the beginning, when the sacrament of Baptism was administered almost exclusively by Bishops, baptismal fonts were allowed only at cathedrals: "Primum est, olim in solis fere cathedralibus ecclesiis extitisse baptisteria. Nam cum soli priscis temporibus baptizarent Episcopi, solæ etiam in quibus residebat Episcopus, ecclesiæ baptisteria habebant." Lambert. Instit. I. When in the course of time, it had become impossible for the Bishops to administer this sacrament to all themselves, not all priests, but only those who had charge of the principal churches, were commissioned to help them in this work. These churches were then called mother churches, and had the precedence over others: it was not lawful to erect baptismal fonts at any other. In our day and country, Baptism may be administerd at any parish, or quasi parish church. Since, therefore, unless in a case of great necessity, it is not lawful to administer this sacrament where there is no baptismal font, it follows, that such fonts must be placed in all the churches at which Baptism may be administered. We, therefore, hope to find such in, at least all the parochial churches of the diocese which have a resident priest.

267 These fonts may be made of wood, except the bowls; but they should be made of marble or other imporous stone and well polished: they may also be made of metal. The font must have two bowls, a large one and a small one: the large one to contain the baptismal water, the small one to receive this water when it flows from the head of the one baptized. When the bowls are made of metal they should be enamelled, like the one we have had made to order for our cathedral. The enamelling, which

is now very easily obtained, will not cost more, probably less, than five dollars extra. The font should not be round, but octagon: "Octo significant resurrectionem." The rubrics are very particular about having the font tight and well covered, and always locked, except when in actual use. The Rector of the church must keep charge of the key. Stubs of candles, stray matches, or unclean linens, must not be allowed in, or about it. Filth ill becomes a place which is so holy, to which we trace so much of the good we have received from God. Books and salt must not be placed in the top over the water, lest the former become damp and the latter liquified by the humidity arising from the water kept in the font. It must also be surrounded by a railing, the gate of which, like the cover of the font, should always be locked, except when in use. The railing may be of wood or iron, and should not be less than four or five feet in height. When convenient, the font should stand in a conspicuous part of the church, at or near the vestibule; otherwise another decent and becoming place must be found for it. For the rest see Balt., n. 234, De Herdt, and other books of Sacred Liturgy.

ARTICLE THIRD.

BAPTISMAL WATER.

268. The remote matter of Baptism is natural water. Scavini III., n. 54. According to most ancient usages and many declarations of the S. R. C., this water must be solemnly consecrated twice a year, viz: on Holy Saturday

and the Saturday before Pentecost Sunday.—Missale Roman., et Rit. de mater. Bap. This precept most probably binds under pain of mortal sin, unless excused by necessity or good faith: for, the Council of Trent, speaking of the ceremonies used in the administration of the sacraments, Sess. VII., can. 13, says: "Si quis dixerit, receptos et approbatos Ecclesiæ Catholicæ ritus in solemni administratione sacramentorum adhiberi consuetos, aut contemni aut sine peccato a ministris pro libitu omitti, aut in novos alios per quemcunque ecclesiarum pastorem (Episcopum) mutari posse; anathema sit." Gury, vol. II., n. 253, says: "Mortale est omittere cæremonias omnes Baptismi, aut aliquam ex eis notabilem partem, quia sic violatur praeceptum grave Ecclesiæ." The same is maintained by all theologians and canonists. See Bened. XIV. de sacris Ritibus, Feb. 2, 1744; Muehlb., suppl., vol. I., p. 179; Balt., n. 235; Scavini, III., n. 80. From the above we argue thus: Unless excused by necessity or good faith, no notable part of the ceremonies instituted by the Church for the solemn administration of Baptism, can be omitted or changed without mortal sin: for the same reason, they must, when possible, all be performed in the manner, and at the times, prescribed by the Church: Now, we maintain, that the solemn blessing of baptismal water belongs to the most ancient and most notable ceremonies which the Church has instituted for the solemn administration of Baptism: Therefore, unless excused by necessity or good faith, the solemn blessing of this water, even as to the number of times and manner of doing it, cannot be omitted or changed without mortal sin. Therefore, under pain of mortal sin, this water must be solemnly blessed twice a year, and this on the days fixed by the Church, unless as above stated, we are excused by necessity or good faith.

Again, theologians say, that it is a sin, and very probably a mortal sin, to use the old oils, when we can have the new ones. Scavini III., n. 80: Now, if we apply this same rule to baptismal water, and there is no reason why we should not, it must be a sin, and very probably a mortal sin, every time the old water is used, when we can and should have the newly consecrated water. This conclusion is confirmed by several declarations of the S. R. C., by which it as strictly forbids the use of the old baptismal water when new water can be blessed, as it forbids the use of the old oils when new ones can be had. See Gardell., n. 4820, ad 2; Muehlb., suppl., vol. I., page 132. We are therefore unable to see how those who consecrate this water but once a year, can be excused from sin, and very probably mortal sin, every time they use it, after the new water should have been blessed. They certainly cannot plead invincible ignorance: the Roman Missal and Ritual, the books of ceremonies and works on Sacred Liturgy, are all too clear on this point. Vide Bened. XIV., ad Episcopos Regni Serviae, Feb. 2, 1744; Thesaur., Tom. I., page 1056. If, however, the preceding arguments leave any doubt about the number of times baptismal water should be blessed, the following decision of the S. R. C. must clear it up, viz: "Interrogata, an consuetudini immemorabili legibus synodalibus sancitae, fontem baptismalem semel tantum in anno, nimirum ante Resurrectionem Domini benedicendi standum esset?" respondet S. R. C., Dec. 7, 1844, "Parochos fontem baptismalem bis in anno, sabbatis nimirum diebus Paschae et Pentecostes benedicere debere, et consuetudinem in contrarium velut abusum et rubricis contrariam esse eliminandam." See also Gardell., n. 4993; Muehlb., I., page 140; Manuale, n. 2676. We trust, therefore, that the clergy of our diocese, secular and regular, who have charge of parochial churches, will have the baptismal fonts of their respective churches solemnly blessed, twice a year as prescribed by the rubrics. Should sickness or any other unavoidable cause prevent them from doing this, they should, if at all convenient, have it done at a neighboring church, and then replenish their fonts from this with as little delay as possible. Those who have several churches to attend, should bless the baptismal water for all at the church where they reside. See Gardell. 4252, ad 3. From this church they may bring it to the other churches as circumstances may require.

We are of opinion that the small form for blessing this water can only be used licitly in cases of real necessity. A necessity which arises from a want of energy on the part of the clergy in charge, and may be removed by an effort to do things right, is not a necessity, but a neglect of duty.

269. According to all theologians it would be a mortal sin to administer Baptism solemnly with common water: it is, however, maintained by many that baptismal water, when the holy oils have been added, should not be used at private Baptism, even when administered by a priest, unless it be done at the baptismal font. Such appears to be the practice in Italy. See Gury, II., note (a) to n. 253. Laics, and those who are in orders less than deaconship, are not allowed to use this water after the oils have been added: when obliged to baptize, they must use common water.

270. When the clergy cannot obtain the newly consecrated oils for Holy Saturday, they must use the old ones for the blessing of the water, and for Baptism: for Baptism till the new oils have been received: in the water, till fresh water be consecrated with the new oils on the vigil of Pentecost. Gardell., n. 4820; Manuale, nos. 2685

ad 1, and 2686. When neither the old nor the new oils can be obtained, the water must, nevertheless, be blessed, if there be a font, and the new oils added privately when they arrive. Manuale, n. 2685 ad 3. If, before the oils have been added, the water has been taken to different churches, the oils, when they arrive, may be added separately and privately at each of the churches. See Gardell. as above. For further information regarding this point, see Rom. Rit. de materia Bap.; Balt., n. 234, etc.

ARTICLE FOURTH.

THE CEREMONIES AND FORMULA TO BE USED.

271. The formula to be used at Baptism is the one found in the Roman Ritual. Priests cannot, without grievous sin, make any change about this. The formula for infants must be used for children who have not attained the full use of reason; the one for adults must be used for those who have attained the use of reason, which is the age at which they might receive first communion.

At private Baptism administered by a priest having faculties, all the prayers and ceremonies which precede the actual administration of the Sacrament must be omitted: the priest commences with the question: Wilt thou be baptized? What follows this question must be performed as in Ritual. There are other cases in which the ceremonies of Baptism, excepting always the ablution, may be omitted in whole or in part: v. g. the absence of the oils, salt, candle, linen: if the congregation were assembled for mass, and the time for commencing has expired; a very urgent sick call; serious illness of the minister of Baptism: when either the minister of the sacrament or the one to be baptized is suffering from a very contagious and malignant disease, v. g., small-pox; imminent danger of violence, imprisonment, mutilation, or death, for the minister of the sacrament or the one to be baptized: for all other reasonable and grave causes, see Muehlb., suppl., I., 177 ad 1. When for urgent reasons ceremonies have been omitted, from whatever cause this may have been done, they must, when possible, be supplied at the church afterwards. The clergy must insist on this; such has always been the practice of the Church from the very first ages. See Gardell. n. 4780, ad 3; Muehlb., I. 109.

272. When the ceremonies are to be supplied in the case of adults, if the person was validly baptized in infancy, and raised as a Catholic, the formula for infants must be used. When the baptism which was administered in infancy is doubtful, and the adult is to be baptized sub conditione, whether he has been raised a Catholic or in heresy, the formula for adults must be used. See Manuale, n. 2520. It is left to the discretion of the Bishop to decide as to whether the ceremonies of Baptism should be supplied when adults, who were cetainly validly baptized in heresy whilst infants, wish to return to the Church; but as far as he wishes them to be supplied, it must be done according to the formula for adults. This decision was given by the S. R. C., August 3, 1836. See Gardell., n. 4780, ad 3 et ad 4; Muehlb., I., pages 109 and 112. Hence n. 239 Balt. can only be understood of those who

have been baptized whilst infants, and raised in the Catholic faith.

273. The Fathers of the 2d Provincial Council of St. Louis held Sept. 1858, requested to be allowed to use the formula of Baptism of infants for adults. The answer obtained was in the affirmative: "Sanctissimus Dominus Noster Pius Divina Providentia PP. IX. benigne annuit pro gratia juxta preces et interim curent de inducenda formula pro adultis a Rit. Romano praescripta." Romae, Feb. 6, 1859. See acts of the 2d Prov. Council of St. Louis. This concession has not been revoked, nor is it affected by n. 243 Balt.: it is therefore still in force. Having lost sight of this privilege, we applied for, and obtained the same for this diocese, without any annexed condition, to expire A. D. 1896. Those who shall be alive at that date may fall back on the permission granted to the Province of St. Louis in 1859, unless it be revoked at or before that time.

N. B.—The S. R. C. has declared that a clergyman under suspension or interdict can only baptize licitly in cases of urgent necessity, and then he must do it according to the formula used by laics: "Sacerdotem suspensum vel interdictum nullo unquam tempore administrare posse Baptismum cum solemnitatibus, sed quando propter necessitatem urgentem debeat baptizare, baptizet private." Muehlb., suppl. I., 178, ad 2.

ARTICLE FIFTH.

MINISTER OF BAPTISM.

274. The Minister of Baptism is threefold: the ordinary, the extraordinary, and the minister by necessity.

The Ordinary Minister of Baptism is the Bishop for the whole diocese, and the parish Priest, or Rector of the parish, subject to the Bishop for those of his parish. Scavini III., n. 62: "Habet jus summus sacerdos, qui est Episcopus; deinde presbyteri et diaconi, non tamen sine Episcopi auctoritate. Unde venit, ut sine Episcopi jussione neque presbyteri neque diaconi jus habeant baptizandi." Tertull. et Hieronym. apud Perrone de Bapt., n. 57; Cursus Complet. Theol. Moral., append. de ministro Bapt.; et alii. Wherefore, except in cases of extreme necessity, or when the parish is vacant, or when the rector cannot be approached without much difficulty, and his permission to baptize may be presumed, and could not reasonably be refused, no clergyman of this diocese, secular or regular, shall baptize those whom he knows to belong to another parish, and less still those whom he knows to belong to another diocese. Balt., n. 227; Gury II., n. 244; and theologians generally. Those who will knowingly act against this shall be suspended. Adults, converts, students attending colleges or academies, orphans, infants born away from home, and children exposed, shall be regarded as peregrini or advenae, and may be baptized by either their own Rector, or by the Rector of the congregation in which they stop, are born, found, or instructed. See Kenrick, Tr. XV., C. IV.; and authors generally.

275. The Extraordinary Minister of Baptism is the Deacon. Unless in cases of great necessity, he cannot administer even private Baptism, unless he be especially commissioned for this by his Bishop: "Hæc autem commissio seu delegatio nequit diacono fieri, nisi ob magnam necessitatem vel ecclesiæ utilitatem." Scavini, III., n. 62; Perrone de Bapt., n. 57.

276. The Minister by Necessity, "minister necessita-

tis,'' as he is called, are those who are allowed to administer this sacrament only in cases of extreme necessity, when a Bishop, priest, or a deacon, cannot be found to do it: such may be any man, woman, or child, Catholic, heretic, Jew or Pagan, who is competent, and has the will and intention, to baptize.

In the absence of those who are in orders (deacons or priests) these can, and may be obliged, sub gravi, to baptize, privately of course, those who are in imminent danger of death, whether they be infants or adults. Aside from this danger, even when there is no prospect of having a priest for months or even years, they are not allowed to baptize, and if they do it, they do so illicitly, and, unless excused by ignorance or good faith, commit a grievous sin. Hence, physicians, midwives, nurses, and others, who baptize the children of Jewish, Protestant, or other non-Catholic parents, even with the consent of the latter, when not excused by ignorance or good faith, commit a mortal sin, unless these children be in imminent danger of death. The same may be said of a priest who, when called to administer Baptism privately to a dying infant or adult, will allow or commission a layman, or one in orders less than deaconship, to do it; unless such priest be necessarily engaged with other dying persons whom others cannot attend, and whom he cannot leave just then, who, therefore, need his assistance more; or unless he be otherwise unavoidably detained. Kenrick, Tr. XV., C. IV.; Scavini, III., n. 62, ad 3. In times of persecution, when the members of the Church and their children are put to death, if it be doubtful whether priests can be secured to administer Baptism, the rigor of this law is very properly suspended. Analecta, VIII., page 1703, n. 184.

ARTICLE SIXTH.

THE SUBJECT OF BAPTISM.

277. We shall only speak of the extraordinary subject, by which we mean that subject who does not come under the common order of things, such as the children of negligent and faithless Catholics; heretics, Jews, Pagans, infidels, and their children.

278. Is it lawful to baptize the children of incredulous and impious Catholic parents who oppose such baptism, and declare that they will not allow it?

We distinguish: Either both parents are thus determinedly opposed to the baptism of their children; or, whilst one resists it, the other desires it. In the first case we hold with St. Thomas, Sum., Pars III., 9, 68, a. 10, that such children should, as a rule, not be baptized. We may add, however, unless they be in imminent danger of death, or there appear some reasonable hope of their being raised members of the Catholic Church. In the latter case, if the father only resist, unless it be quite certain that the children will not be raised members of the Catholic Church, they must, when possible, be baptized, either publicly or secretly, as, according to the prudence of the Rector, the circumstances of the case may require. Under pain of refusing her the sacraments, the wife must be forbidden to yield to her unreasonable husband in such a case, even at the risk of separation from bed and board, unless it appear evident that all opposition, on her part, will only make things worse for the children.

Where the mother resists the baptism, there is less difficulty. The father must oppose her, if he can, and maintain his rights at all hazards; if he refuse to do this, he must, like the recalcitrant wife, be deprived of the sacraments. Christ gave his life for those children: they are the price of his blood: consequently, the mother that will sacrifice the salvation of her child to please her husband, leaves Christ to follow her husband: she is, therefore, unworthy of Christ. The Lord says: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me." Matth. x., 37-39. "But, every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting." Matth. xix., 29. Again, the Lord says: "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple." Luke xiv., 26. When one of the parties, husband or wife, successfully resists the Catholic education of the children, if the danger of perversion for the children be evidently great, the other must, if necessary and possible, place these children beyond the reach of the first party, till the danger shall be over. Scavini, III., n. 214.

The same may be observed in relation to the baptism of children of mixed marriages, when the non-Catholic party opposes the baptism or Catholic education of the children. Though it must be acknowledged that the danger for the Catholic education of the children is greater in the latter case than in the former, since there are stronger reasons for believing that the incredulous Catholic will sooner or later be brought to a sense of his duty by some extraordinary event, some visitation from heaven, or by the death of the other parent of the children, than there are for believing that the non-Catholic will be converted to the faith by such occurrences. Experience proves that the former happens frequently, the latter very seldom. It is very seldom, it is something unheard of, that a Protestant husband is converted to the Catholic faith after the death of his Catholic wife.

279. Should heretics who wish to return to the Church be baptized when they are admitted?

We distinguish: Either there are reasonable grounds for doubting the validity of their first Baptism, or there are none: if the former, they should be baptized conditionally; if the latter, they should not be baptized, since Baptism can be received validly but once.

Is Baptism, as administered amongst Protestants to be considered valid? Without going into other distinctions, we answer, that for more than two centuries after the so-called Protestant Reformation, Baptism as administered by several Protestant denominations was generally considered valid; but on account of the more erroneous and ever changing notions which they have since held in relation to the Son of God and his doctrine in general, and the matter, and form of Baptism in particular: add to this the great indifference which they manifest about receiving this sacrament themselves, or having it administered to their children, with regard to most of them, it has become very doubtful whether they baptize validly now or not. Hence, it is now the general opinion, and this opinion appears to gain more strength every day, that Protestants wishing to be admitted into the Church, of whatever denomination they may be, should all be baptized conditionally, unless, as stated, where there can be no reasonable cause for doubting the validity of Baptism received in heresy. Balt., n. 240; Kenr., Tr. XV., n. 43; Scavini, III., n. 67 and 207; Gury, II., n. 249, quaest. 5; Konings, n. 1264. Protestants themselves, when they become Catholics, are, as a rule, only then satisfied when Baptism has been administered to them again conditionally. This we wish to have observed in this diocese, particularly when there is question of boys or men who may possibly enter the ministry: for, though Baptism by desire, or invalid Baptism received in good faith, may be sufficient for salvation, it does not imprint that indelible character, without which, no other sacrament can be validly received. Schmalzgr., Tom. III., Tit. 42, n. 57, and Tit. 43, n. 2; Theol. Moral., Curs. compl., XXI., quaest. 2, art. 1, in calce. Hence, unless it be at least morally certain that the first Baptism was valid, let such persons always be baptized again conditionally. Nevertheless, when Protestants, or even Jews and Infidels, who do not believe in either Christ or Baptism at all, observe what is necessary about the matter and form of this sacrament, i. e., pour the water as prescribed, and pronounce the words at the same time, they baptize validly, if only they have the intention of doing what the Church does in administering this sacrament. This follows from the fact that the Church teaches, that Jews and Pagans may administer Baptism in cases of necessity. It also follows from the following declaration of the Congregation of the Inquisition:

"Inter pluria dubia a quodam vicario apostolico S. Sedi proposita haec postremo loco fuere: In quibusdam locis nonnulli (haeretici) baptizant cum materia et forma debitis simultanee applicatis, sed expresse monent baptizandos, ne credant, baptismum habere ullum effectum in animam; dicunt enim, ipsum esse signum mere externum aggregationis illorum sectae. Itaque illi saepe Catholicos in derisum vertunt circa eorum fidem de effectibus baptismi, quam vocant quidem superstitionem Quaeritur:

1. Utrum baptismus ab illis haereticis administratus sit dubius propter defectum intentionis faciendi quod voluit Christus, si expresse declaratum fuerit a ministro, antequam baptizet, baptismum nullum habere effectum in animam?

2. Utrum dubius sit baptismus sic collatus, si praedicta declaratio non expresse facta fuerit immediate, antequam baptismus conferretur, sed illa saepe pronuntiata fuerit a ministro, et illa doctrina aperte praedicetur in illa secta?

Suprema S. Congregatio universalis Inquisitionis instructione edita fer. iv., die 18 Decembris, 1872, postquam commemorasset doctrinam Benedicti XIV. (De Syn. Dioec. VII., Cap. VI., n. 9), unde patet, eadem dubia jampridem agitata fuisse, ac pro validitate baptismi praesertim a S. Pio V. quoad Calvinistas, fuisse responsum, necnon declarationem Innocentii IV. de validitate baptismi a Saraceno collati (cap. 2 de Bapt., n. 9), addita quoque ratione perspicue tradita a Bellarmino (De Sacram. in genere, lib. i., cap. 27, n. 13), ita respondit: Ad primum: Negative; quia non obstante errore quoad effectus baptismi, non excluditur intentio faciendi quod facit Ecclesia. Ad secundum: Provisum in primo. Should they make a substantial mistake about matter or form, which it is feared they often do, or should they not have the intention of baptizing, their Baptism would be invalid, and must be repeated.

280. Is there no danger of becoming irregular by thus rebaptizing Protestants? We answer that as long as there is the least shadow of doubt about the validity of the Baptism administered, there can be no danger of this whatever, since the best authors hold that this censure can only be incurred by those who baptize absolutely, when they have no reason for believing that the first Baptism was invalid; and then only, as some maintain, when they do this publicly. All agree that those, however, who baptize conditionally do not incur this censure, as long as there is the slightest shadow of reason for believing that the first Baptism may

have been invalid. Reiff., L. V., Tit. 9, n. 37 and 38; Scavini, III., n. 212; Konings n. 1769: Now, as seen above, there are good reasons for doubting the validity of Baptism of Protestants as administered by most of them in our days: therefore there can be no danger whatever of becoming irregular when we baptize them conditionally before we admit them to a further participation of the sacraments of the Church. If, however, one should administer Baptism even conditionally, when there is no reason at all for believing the first Baptism invalid, such a one would certainly commit a grievous sin. See authors quoted.

281. Does the Church allow us to baptize the children of Pagans, Jews, and infidels, against the will of their parents, even when these children ask for it? We must distinguish: Either these children have the use of reason sufficiently to know what they ask, or they have not. If they have, they have a right to ask for Baptism, and, after being sufficiently instructed in Christian doctrine, and tried, and found constant and fit; and having their further Catholic education, generally speaking, secured, the Church wishes them to be baptized, and no clergyman has the right to refuse them this sacrament on any account whatever, not even to escape being fined or imprisoned for it. See Kenrick, Tr. XV., C. V., n. 31. This will appear from the following decision of the Congr. Concil., July 16, 1639: "Filios Hebraeorum, secluso imminentis mortis periculo, non esse invitis parentibus baptizandos, donec perveniant ad aetatem legitimam; et tunc, si ipsi consentiant." See Benedict XIV., Epist. Decret. *Postremo Mense*, Feb. 28, 1747, n. 32, 33, 34, 35 and 36; Thesaur, Resol., Tom. II., page 89, etc. When a child

is eight years of age, i. e., when it has completed its seventh year, it is supposed to have the use of reason sufficiently to be competent to judge in this case. Some children may have sufficient use of reason, even younger: "Aetatem vero legitimam censeri completo Septennio," ibi. The Pontiff says that what is here said of Jews shall also be understood of infidels.

If these children have not the use of reason, as above, or if they have it to a certain extent, but are to be returned to their Pagan, infidel, or Jewish parents after Baptism, to be raised and educated by them, with the probable danger of falling back, in a short time, into the errors of their parents, the Church will not allow them to be baptized, unless they be in imminent danger of death, even if their parents should present them for Baptism, which latter has often happened,—see ibidem nos. 17-40: they must promise that when these children are grown up, they will inform them of what was done, and leave them at liberty to exercise the Catholic religion.—See declaration of S. C. of the Inquisition, July 22, 1840; Thes. Resol., Tom. II., page 64. Such also is, evidently, the meaning of the following decision given by the office of the Inquisition long before the above declaration was issued, viz., A. D. 1777: "Non licere extra periculum, seu articulum moraliter certum imminentis mortis, infantes a parentibus infidelibus ultro etiam oblatos baptizare, si post baptismum in parentum infidelium potestate relinquendi sunt."—See Thes. Resol., as above. Those who offend against these wise regulations which the Church has enacted to protect her sacraments against profanation, as well as to protect the real or imaginary rights of Jews and Infidels that live in her territory, or amongst her children, are subject to the punishment which the Bishop of the diocese may see proper to inflict on them. Julius III., elected Pope A. D. 1550, decreed that clergymen who would dare baptize a child of Jewish parents otherwise than above mentioned should incur, besides suspension, a fine of a thousand ducates. If, however, notwithstanding these laws to the contrary, the child of Hebrew or infidel parents was baptized, the Baptism was, of course, valid, and in the Papal States, the child was kept from the Jewish or infidel influence of its parents till it attained the use of reason, and was sufficiently instructed in Christian doctrine, when it was left at liberty to return to them, provided, they promised that they would not prevent the child from practicing its religion, or interfere with it, in any way, as far as that is concerned. This law was enacted, as Bened. XIV. says, in the above quoted *Epist. Decret.*, n. 18, to prevent the Hebrews from presenting themselves and their children for Baptism from any but the proper motives; which they did not always do; but often did it from motives of filthy lucre. Jewish parents have been known to have their children baptized simply, to gain popularity and favor with Christians; to draw their custom; sometimes to obtain a lucrative marriage, but in Catholic countries more frequently still, in mockery and derision of our holy faith.—See besides above, also Kenrick, Tr. XV., n. 27; Analecta IV., p. 1447.

282. Does the Church allow us to baptize the children of Protestants against the will of their parents? We must distinguish as above: Either these children have the use of reason sufficiently to know what they are doing, as above stated, or they have not: if they have, and are sufficiently instructed in Christian doctrine, they have a right

to ask Baptism, and it should not be refused them, unless it be probable that, owing to the peculiar circumstances under which they are placed, they will fall away again.

If they have not the use of reason sufficiently to know what they are doing, then, either they are in imminent danger of death, or they are not: if the former, they may and should be baptized; if the latter, they should not. All this follows from what we have already said in the preceding number. Wherefore: (1) Our clergy and people are strictly forbidden to baptize, or to cause to have baptized, the children of Protestants against the will of their parents, unless these children be in imminent danger of death, from which they will probably not recover; (2) When Protestant parents present their children for Baptism, which is no uncommon occurrence in this diocese, except they be in imminent danger of death, they shall not be baptized, unless their future Catholic education and the free practice of the Catholic religion be secured to them, as stated; (3) When one of the parents is a practical Catholic, and the other a Protestant, infidel, or Jew, the case shall be treated as in n. 278; (4) When one of the parents is a negligent Catholic, and the other a Protestant, Jew, or infidel, the children, unless they be in imminent danger of death, shall not be baptized, if there be reasonable grounds for fearing, and still less, if it be morally certain, that they will not be raised practical members of the Catholic Church.—See Kenrick, Tr. XV., C. V., n. 30; (5) When the children of Protestant parents demand Baptism, or present themselves for this sacrament, they shall be treated as in n. 281: "Si mortis discrimen absit, omnibus haec opinio insedisse videtur baptismum conferre nefas esse, cum dubitari prudenter possit, id futurum, ut baptizatus tractu temporis a catholica religione desciscat."—See above named Instruct. *Postremo mense*, n. 22. Let this rule which Bened. XIV. says, is the one which all appear to follow, be our guide also.

ARTICLE SEVENTH.

INSTRUCTIONS BEFORE BAPTISM.

283. To prevent apostasy and the scandal necessarily arising from it, the Church insists that adults shall not be baptized before they have been so well tried and thoroughly instructed in Catholic faith, morals, and discipline, as to leave no reasonable doubt, whatever, about their good intentions and determination to persevere. Reason itself teaches this: for no just man of sound mind can, without the greatest rashness, deliberately impose on another, or take upon himself, grave obligations and responsibilities, before the one on whom they are to be imposed knows what they are, and whether he will be willing to stand by them: Now, the obligations and responsibilities which the Church imposes on those whom she receives to her bosom, and which those who are received, deliberately take upon themselves, are, as all must concede, the gravest which can possibly exist: therefore, they should neither be imposed upon an adult, nor accepted by him, until he knows what they are, and whether he will, under all circumstances, be willing to stand by them. He must, therefore, be well tried and thoroughly instructed in the faith, morals, and

discipline of Catholics, before he be admitted to membership in their Church: "Debet prius, secundum apostolicam regulam, in Christiana fide, ac sanctis moribus diligenter instrui, et per aliquot dies in operibus pietatis exerceri, ejusque voluntas et propositum sæpius explorari, et non nisi sciens et volens probeque instructus baptizari."—Rit. Rom. de Bapt. adult. By the words, "Per aliquot dies in operibus pietatis exerceri," is not meant that the whole preparation, instructions and all, should last only a few days, but mean some special exercises, v. g., a retreat, etc., as a proximate preparation for the worthy reception of this great sacrament. If our experience of more than twenty-five years of active missionary duties, and the information we have been able to gather from the most reliable sources, from different parts of this country, East and West, can be trusted, we must say, that whenever the precautions prescribed by the Church, respecting the baptism of adults, have been heeded, as they should be in every case where such is possible, these converts, with very few exceptions, have persevered. When, on the contrary, they have been disregarded, as they generally are at the so called missions, when the missionaries allow their better judgment to be carried away by an overdue zeal; or what is worse, have perhaps their own glory at heart more than that of God or of his Church, and it would appear, more than the salvation of souls, three-fourths, at least, of these converts, unless they were instructed by the parochial clergy before the mission, fall away in a very short time, whilst a good many of those who remain are a disgrace, rather than an honor, to the Church into which they have been received. Such, we regret to say, has been our experience; and such is the testimony of Bishops and priests, secular and regular, whom we have consulted on this subject. In our travels through the diocese, we have found converts made during missions who could not say the Our Father or Hail Mary: we have found some who did not even know how to make the sign of the cross. It may be very flattering to a missionary and to the Rector of a church to publish a large number of converts; or to speak, or hear others speak, of the large number of converts he has received into the Church; but he should remember that, not the number he receives hurriedly, under the influence of excitement, and without due reflection, and much less preparation, will benefit either him or the Church, but those whom he receives well, after due preparation and trial, will cause the Church and him honor at the day of judgment. And since the missionaries of this kind very seldom stop in the same place more than eight days, if they wish to attend well to the Catholics for whom, principally, they have been called, cannot possibly find time to give the required attention to converts, they should, in our opinion, as a rule, leave the latter to the local clergy, and give their whole attention to the other duties of the mission. It is not without much reluctance we have touched upon this point here, knowing that it will give offence to some; but we have deemed it our duty to make these remarks; and duty, with us, goes before every other consideration. We insist, therefore, that the precautions prescribed in regard to baptizing adults, or receiving them into the Church, be strictly observed in this diocese, by all clergymen, secular and regular, at missions, as well as at all other times.

284. The Church wishes Bishops to reserve the baptism of adults to themselves where this can be done conveniently: "Adultorum baptismus, ubi commode fieri potest, ad Episcopum deferatur."—Rit. Rom. ut supra, and authors generally. In this country where such baptisms

are of frequent occurrence, this would scarcely be practicable; but to put a stop to the abuses which we here denounce, we forbid the clergy, secular and regular, to receive adults into the Church before they have been duly instructed and tried.

285. But, it may be asked, what instructions must adults receive before they can be admitted to Baptism? We answer that this must depend more or less from circumstances: we must therefore distinguish: Either the person who wishes to be baptized or received into the Church is in imminent danger of death, or he is not: if he be in imminent danger, he must, if there be any time at all left, be instructed in the most important articles of our faith. This will appear evident from the following declaration of the S. C. Inquisit. given to the Bishop of Quebec: "Ad quaesitum, Utrum, antequam adulto conferatur baptisma, minister tenetur ei explicare omnia fidei nostrae mysteria, praesertim si est moribundus, quia hoc perturbaret mentem illius; an non sufficeret, si moribundus promitteret fore, ut ubi e morbo convalesceret, instruendum se curaret, ut in praxim redigat, quod ei praescriptum fuerit?" The answer was given, May 3, 1703: "Non sufficere promissionem sed missionarium teneri adulto etiam moribundo, qui incapax omnino non sit, explicare mysteria fidei, quae sunt necessaria necessitate medii, ut sunt praecipue mysteria Trinitatis et Incarnationis."—Thesaur. Resol., Tom. II., page 92, n. 41. If the person be not in imminent danger of death, then, either the opportunity of receiving Baptism will be removed in a short time, or it will not. Either may happen in a missionary country where the number of priests is inadequate to the amount of labor. If the former, then, either the opportunity of receiving baptism will be removed for one or more years, or it will probably return after three, six or more months, or even after a year. In case it is not to return for one or more years, or even for a shorter time, and the person, if he possess ordinary tal-

ents, knows the Our-Father, Hail-Mary, Apostles-Creed, the commandments of God and of his Church, and the sacraments; and if there be reasonable grounds for believing that he is sincere, and determined to remain faithful to the end, he should certainly be baptized, particularly, if he promise to continue the study of Christian doctrine till all be acquired which can reasonably be asked of him.—Scavini, III., n. 77, note 3. If, however, there be any prudent reason for doubting his sincerity, no matter how well he may be instructed in Christian doctrine, he must be left without Baptism till these doubts be removed.

N. B.—When the clergyman must absent himself for some time from a catechumen, he should, before leaving, instruct him in what he must do in case of imminent danger of death.

If the opportunity of receiving Baptism will not be removed, or if it will probably present itself again after some weeks, or months, or even a longer time, the person should, by all means, under ordinary circumstances, be instructed in the whole catechism, not hurriedly and superficially for a few days, or a few hours, as has too often been done, particularly at missions, but slowly and carefully for weeks, and months, with the patience and forbearance which the gravity of the matter to be treated, and the moral and physical shortcomings of the catechumens, may require, until they get into the Catholic way of thinking and living, and understand the catechism as well, if possible, as if they had been practical members of the Church from the beginning. During the ages in which the Church had to give special attention to catechumens, the time of trial and instruction to which they were subject lasted from forty days to two or more years: seldom less than from six to eight months.—Scavini III., n. 217; Dictionaire Theolog. Dogmat.; Binder, Lexicon, etc. The catechumenate of St. Martin of Tours lasted eight years. The spirit of the Church is ever the same. History proves that when the time of instruction and probation of those who wished to become Christians was shortest, the Church of God was soon filled with unworthy members who were a drawback to religion, a scandal to the Jews, and stumbling block to the Gentiles, and fell away at the first approach of persecution. For sad examples furnished by nations and individuals, see Theol. Moral., Curs. complet., vol. xx., pages 38 and 39. Let us, therefore, be cautious. "Comprobatum est experientia Christianos pejores non eveniri quam qui ante competentem instructionem ad baptismum admissi sunt; quippe qua facilitate christo nomen dederunt, eadem ut plurimum nuntium ei remittunt, etc., quodque miserabilius est, deteriores multo sunt quam ante baptismum et correctiones omnino impatientes."—Thesaur. Resol., Tom. II., n. 41, page 92. See also "Instructiones pro Missionariis," published at Rome, A. D. 1699, page 187. For further proofs see n. 41 of Epist. Decret. above quoted.

286. The work of instructing adults for Baptism, particularly those who come from other denominations, should not be left to themselves, nor entirely to other laics: the clergy must attend to this. Such has been the custom in the Church from the beginning. To do this with alacrity and cheerfully, let them consider the pains and expenses to which the enemies of God and his Church put themselves, to destroy these souls. Let them also call to mind the long and fatiguing journies to distant lands, and the many privations and dangers to which apostolic men have always been ready to subject themselves for the sake of gaining one or the other soul to Christ.

287. When children, even those of Catholic parents, who are to be baptized, have attained the use of reason sufficiently to withhold their consent from, or refuse it to, the reception of Baptism, which in certain cases they may do at a very tender age, they should previously be instructed and disposed, so far at least, as to not to offer any resistance, but to desire this sacrament. Let Rectors of souls give this matter serious attention. When children have attained a more perfect use of reason before they are baptized, v. g., five, six or seven years, unless they be in imminent danger of death, they shall not be baptized, till they have received all the catechetical instruction they are capable of receiving at this age.—See Bened. XIV. in Epist. above quoted, from n.43 to n. 49 inclusive.

ARTICLE EIGHTH.

THE PLACE WHERE BAPTISM MUST BE ADMINISTERED.

288. Excepting cases of necessity, and a few privileged cases in behalf of princes, etc., for which see authors generally, Baptism can only be administered licitly at the baptismal font in or at the church. Excepting such cases, all maintain that it would be a grievous sin to administer this sacrament in private houses, or in any other place than the one mentioned.—See Rom. Rit.; Lambertini Instit. xcviii: Scavini III., n. 64, and authors generally. "Ad quaesitum, an ubi vigeat consuetudo liceat Baptismi sacramentum solemniter administrare in sacristia cathedralis?" The S. R. C., March 16th, 1861, answered: "Negative, nisi adsit rationabilis causa ab Episcopo

approbanda."—Thesaur. Resol., Tom. II., page 124, n. 50; Acta III., p. 647 ad 9. In missionary countries in which churches are scarce, as they are in many parts of our diocese up to the present time, and will be in other parts of it for many years to come, this rule has been very justly modified, so that, where there are no churches, Baptism may be administered solemnly at the houses which we have designated, or may hereafter designate, as places in which the Holy Sacrifice may be offered. If this be not practicable, or if there be no such house, Baptism may be administered at any house.—Balt. 236, 237, 238. In the latter case, however, if the house be within a reasonable distance, v. g., six or eight miles from a church, and very bad roads, and if the parents or others having charge of the child can be prevailed on to bring it to the church, to have the ceremonies supplied, the priest, if he foresee that they will do this, should administer Baptism privately at the house, and supply the rest at the church afterwards. Such is the decision given by the S. R. C., April 16, 1861; see Thesaur. Resol., Tom. II., page 124, n. 50; see Muehlb. suppl., vol. I., page 178; Analecta VIII., page 1703, n. 185, ad 3. In no case shall Baptism be administered outside of the church, unless there be a real necessity for it. In all these things, we charge our clergy to come as near the approved usages of the Church as possible. In winter, when the church is very cold, and cannot well be heated, we shall allow Baptism to be administered in the sacristy, provided this be heated.

289. Catholics are not allowed to be sponsors for the children of non-Catholics, nor can non-Catholics be allowed to stand for the children of Catholics: "Sanctissi-

mus (Clemens XIV.) decrevit Catholicis absolute non licere nec per se nec per alios fungi officio patrini in baptismis, quae haereticorum filiis ab haereticis ministrantur." —S. C. Inquis. die 10 Maii, 1770.

Catholics who neglect their Easter duties may stand as sponsors, unless they otherwise lead a scandalous life publicly ; if, however, they have ceased to attend church altogether, or make common cause with the enemies of the Church, or openly profess infidelity or heresy, they cannot be allowed to be sponsors.

APPENDIX I.

ECCLESIASTICAL CONFRATERNITIES.

290. Ecclesiastical Confraternities are societies of Catholic laics established by ecclesiastical authority, not for personal gain, but for the more efficacious accomplishment of works of piety, mercy, and charity, in the bond of fraternal love : "Ad hoc in Ecclesia Catholica fuerunt institutae, ut in vinculo fraternae dilectionis opera pietatis, misericordiae, et charitatis exerceant ; non ut in suum commodum quidquam convertant, sed ad aemulandum charismata meliora."—See Monacellus, tit. 6, form. 11, n. 2.

291. Confraternities may be established at parochial churches, public chapels, whether of seculars or religious, monasteries, colleges, academies, etc., but not at sisterhoods : "Non placet S. Congreg. ut in monasteriis monialium sub quovis titulo instituantur confraternitates laicorum, ad tollenda quam plurima, quae exinde oriri possunt

incommoda: imo praecipit, ut erectae tollantur, secus transferantur."—Craiss. de Com., n. 224; Bouix de Epis. II. p. 322. It has been decided that sisterhoods of simple vows are included in this. In the case of convents, we think, the confraternity might be established at the parochial church, of which the young ladies at such convents might form a branch, and as such, recite the office, or perform the devotions of the confraternity at the convent, provided they are actually attending the classes of that institution.

292. The Holy See does not favor the establishment of many confraternities at the same church. For this reason, it is not allowed to establish two that have the same end, at the same church, nor even in the same city; they must be not less than three miles apart: "Unde, v. g., si erecta sit confraternitas sancti Rosarii in una parochia civitatis, nequit in ulla alia ejusdem civitatis ecclesia, nec etiam citra trium milliariorum distantiam, altera sancti Rosarii confraternitas erigi."—Bouix, de Epis., II., p. 321. This is based on the Const. *Quaecumque* of Clement VIII., Dec. 6, 1604, in the first art. of which is decreed: "Quod unica tantum confraternitas ejusdem generis possit in ecclesiis tam sæcularium quam regularium institui et aggregari." The mile here spoken of is probably *(mille passuum)* of a thousand paces, each pace having five feet of our measure. The clergy will please look after this, and if they find two confraternities of the same kind, that is, having the same end in view, or established for the same purpose, in the same place, they will please regard the first one introduced, provided all required conditions were complied with, as the one legitimately established; the other as having no existence at all. We

ask the clergy to look after this, because it would be very wrong to leave the faithful under the impression that they are gaining the indulgences with which a confraternity legitimately established, is enriched, when they are not gaining them: "Ex duabus confraternitatibus ejusdem tituli et instituti, si una prius obtinuerit licentiam, et altera . . . prius sit erecta, hæc et non illa remanere debet si postea approbatur."—Ita Rota apud Ferraris. That confraternities may be fairly and reasonably distributed amongst the churches of the same place, in case it be found that one has more than its share, some shall be transferred from it to the other church or churches of the same place. Confraternities of the Blessed Sacrament and of Christian doctrine (and with permission of the Bishop of the diocese, sometimes others) may be established at all churches irrespective of distances.

293. Confraternities cannot be established by either seculars or regulars without the permission of the Bishop of the diocese. Clement VIII., in the mentioned Constit. says: "Quod id (erectio et aggregatio) fiat de consensu Ordinarii, et cum litteris testimonialibus ejusdem." When this condition is disregarded, the erection is null, ipso facto. We cannot approve of the conduct of some, in relation to the erection of confraternities. Clergymen, secular, and regular of different orders, have their favorite confraternities, and very naturally wish to have them erected. The result is that, as a rule, when a clergyman is advanced to another mission, he establishes his favorite confraternities in that mission regardless of those which already exist there: when a mission is given in a church, especially when regulars give it, they urge the establishment of the favorite confraternities of their order, so that every time a new

Rector comes to a church, or a mission is given there, one or more new confraternities are erected in it; consequently, in most of our churches, a large number of confraternities have been established: in some congregations there are so many that the clergy have informed us that it is impossible for them to find the exact number. Now, knowing that many confraternities have been erected in this diocese without the consent of the Bishop, some even very lately; and knowing that quite a number of our churches have confraternities in the erection of which other conditions required, have not been observed; and that some churches have more confraternities than can be attended to, we forbid any more to be erected, by either seculars or regulars, unless our consent has been previously obtained in writing, which document shall be framed and hung up in a conspicuous part of the church, chapel or sacristy of the church or chapel at which the confraternity is erected. Clergymen applying for this permission, will please inform us in the petition: (1) Whether other confraternities have been erected in the place where the erection of the new one is contemplated; and if such already exist; then, how many, and by what titles or names are they known, for what end, and by whom were they erected? (2) Is there another confraternity of the same kind, having the same end, within three miles from the place where this one is to be erected? (3) Has any confraternity which was ever erected at this place been discontinued: if so, for what cause? Unless these conditions be complied with, no notice shall be taken of the petition.

294. Confraternities may be erected by the Bishop of the diocese, jure ordinario. We have been authorized by the Holy See to erect within the limits of our diocese all

confraternities approved of by the Church, attaching to them all the indulgences which the Holy See attaches, or has attached, to them.

The erection of some confraternities has, as a rule, been confided to generals of Religious orders; v. g., the Rosary, which, as we have it now, was given to the Church through St. Dominic, is, as far as the erection of the confraternity of the Rosary is concerned, confided by the Holy See to the general of that order, who authorizes members of his order to do it; and others have no right to erect this confraternity in places where members of the mentioned order are found. The same of some other orders. But even the general of an order upon whom such a privilege has been conferred, is not allowed to erect the confraternity of which he has charge, in any church, not even in that of his order, without the permission of the Bishop of the diocese.

295. Since confraternities are composed of members of different churches, it follows that they must be independent of the clergy, and can only be subject to Rectors of the churches at which they are established, as far as their service is held there. The parochial clergy, that they may not come in collision with each other, have no right whatever to interfere with the rules of confraternities erected at their churches, nor with the administration of their temporal affairs, much less to take the administration of such affairs, or any part of it, upon themselves, any more than they have to administer the temporal affairs, or to assume the administration of such, of any other family of their parishes, or of the parish of another. They have no right to ask an annual or any other account of them. According to the regulations of the Church, confraternities

are so independent in the administration of their temporal affairs that even the Bishop of the diocese has no right to interfere with them, unless, as will be seen of religious orders, they prove themselves incompetent to administer such themselves: "Nequit episcopus sibi assumere administrationem bonorum confraternitatum, nisi illa bona a confratribus dilapidarentur: jus tamen habet confirmandi œconomos et administratores electos, atque ab eis exigendi juramentum de fideliter administrando, et ut sibi administrationis rationem reddant."—Craiss., Jur. Can., n. 4670. The Bishop can, and may be bound in duty, to oblige them to give him an annual account of their administration; and even oblige them to bring their books for this purpose, to his residence, or to a place where they may be examined by those whom he may appoint to do this. Though the Bishop of the diocese, the Rector or chaplain of the confraternity, or other person appointed by the Bishop, may preside at the meetings of the members of a confraternity, they have no vote in the transaction of any business, unless as far as such is conceded to them by a majority of the members. They, however, have a right to express their opinion; and their views should be listened to, and treated with respect.

296. Confraternities may transfer their headquarters from one parish or church to another without consulting any clergyman about it. They are equally at liberty to transfer their properties, real or personal, to such points as they may see fit. They are, however, not allowed to beg or take up collections without the Bishop's permission; and if the end of the confraternity be to exercise charity, they must apply their charities as the Bishop may direct. Clement VIII., has decreed: "Quod confra-

ternitas eleemosynas et alia charitatis subsidia excipiat juxta formam per ordinarium praescribendam; et quod dictae eleemosynæ pro arbitrio ordinarii in utilitatem ecclesiae aliosque pios usus erogentur."—See Constit. *Quaecumque.* "Non autem possunt confratres quaestuare absque licentia episcopi, etiam in propria ecclesia."—See Craisson, Man. Jur. Can., n. 4670.

N. B.—Though confraternities are independent of the clergy as far as the administration of their temporal affairs and their rules are concerned, the members of such, individually taken, are subject to them like other members of their parishes.

297. Rectors of confraternities must be canonically appointed, otherwise the functions performed by them, such as receiving new members, giving scapulars, and conferring other benefits, are null, ipso facto. Formerly it was held by many that when a clergyman was appointed Parish priest, or Rector of a church, he became, eo ipso, Rector of the confraternities established in his church or parish. This was a mistake, the result of which was, that doubts arose which were in due time decided in a manner to prove that the admission to membership, giving scapulars, and all other favors conferred, by such Rectors were null and void. By a decree, "URBIS ET ORBIS," issued by Pius IX. through the Congregation of Indulgences, Jan. 8th, 1861, the Sovereign Pontiff, as far as was possible, healed in *radice* whatever had been done invalidly, and authorized the Bishops to appoint Parish Priests Rectors of such confraternities in future, if they judged proper to do so.—See Analecta, 1861, p. 799. From this it follows that a special appointment is required to constitute the Rector of a parish or mission Rector of a confraternity; and that, unless this

appointment be made by the Bishop, whatever such a clergyman may do by virtue of the office of rector of such, is null and void. Let our clergy examine these things, and send us the names of their confraternities, that we may make the called for appointments. The greatest objection to appointing the Rector of a congregation rector of a confraternity is, that, when the confraternity extends to other parishes or missions, as it is generally supposed to do, he may not make his influence felt by the clergy of those parishes or missions: the Church will not tolerate the latter under any circumstances. We, therefore, insist that, whatever clergyman be appointed rector of a confraternity, he attend to its spiritual affairs only, and leave the rest to its members. The faculties of the parochial clergy in this country are far more extensive than are those of the clergy in Europe: let us be satisfied with what we have, and not grasp at the rights of others. Nothing can be gained by such, much may be lost.

298. Clement VIII. also decreed that the statutes of all confraternities must be examined and approved by the Ordinary, before they can be established in his diocese: "Quod statuta confraternitatum examinentur et approbentur ab ordinario loci, et corrigi possint."—Ibid. This we fear is seldom observed; nevertheless this condition is so necessary that, unless it be observed, the faithful are deceived, and as far as the indulgences are concerned, their labor is lost.

Arch-confraternities can only then communicate their indulgences and other privileges and favors to affiliated ones when all the required conditions were observed in the erection of the latter; but the statutes of the acrh-confraternity cannot be given to an affiliated one, before they have been approved by the Bishop of the diocese. The Holy See, it appears, does not grant the indulgences in consideration of the rules, but in consideration of the good works performed: nevertheless, it makes the approbation of the rules by the Ordinary a condition without which the indulgences for the good works will not be gained.

299. The power to erect a confraternity does not mean that the one who erects it has the right to affiliate it to the arch-confraternity of the same name. Thus, we have, as stated, the power to erect all confraternities which have been approved by the Holy See, and to attach to them all the indulgences which the Holy See has ever bestowed on such; we, however, have not the power to affiliate all these confraternities to their respective archconfraternities: a special faculty is required for that, which can only be obtained from the Pope, or the officers of those confraternities. Hence, those who have been authorized to establish the confraternity of the Immaculate Heart of Mary, if they wish to affiliate this confraternity to the archconfraternity of the same name at Paris, in France, they must apply to the parish priests of "Notre-Dame-des-Victoires" of that city, who have been appointed perpetual directors of that confraternity.

300. What is said of confraternities in general, must be understood also of that of the Scapular of Our Lady of Mt. Carmel: though several priests of the same city may have faculties to admit members, the confraternity cannot be established in a church which is less than three miles distant from another church or convent in which it was previously established.—See Bouvier de Indul., Ed. 9, p. 246; Prinzivalli n. 547.

There appears to be a difference of opinion about the registration of the names of the members admitted to this confraternity: Some hold that such is not necessary at all, others that it is: we distinguish. As far as the indulgences are concerned, they may be gained by all who have been legitimately received into the confraternity, whether their names be registered or not.—See decision of Gregory XVI., 30 April, 1839. As far as a participation in all the good works of the order of Mt. Carmel is concerned, if the members wish to participate in such, their names must be registered in the book of the confraternity kept at the nearest church or monastery at which the confraternity is established. This appears clear from the following: "Quidam sacerdotes apud episcopum Versaliensem debite delegati ad recipiendos fideles in confraternitatem Carmeli, et ad benedicendum habitum hujusce confraternitatis, non habent potestatem inscribendi nomina receptorum in registro sodalitatis, nec mittunt eorum nomina ad monasteria religiosorum S. Carmeli, quærunt utrum ejusmodi fideles sic recepti indulgentias dictæ confraternitati a S. Sede concessas lucrari possint? Sac Congr. respondit affirmative, quatenus sacerdotes debite delegati sint ad recipiendos fideles in sodalitatem; monendi tamen sunt præfati sacerdotes, ut nomina receptorum in album ipsius sodalitatis vicinioris, sive monasterii religiosorum respective adscribere non omittant, ne in eorum obitu suffragiis priventur."—17 Sept., 1845; Prinzivalli, n. 569. See also Acta. IV., p. 237. The clergy, therefore, owe it to the faithful whom they receive into this confraternity to see that their names be properly enrolled, and they will please admit none without enrolling their names. Where there are several churches less than three miles apart, the register shall be kept at the mother church: all names shall be registered here. We designate the altar of the Blessed Virgin in that church to be the altar of this confraternity. As far as the confraternities of other scapulars are concerned, the members must all be enrolled or they have no benefits at all.

301. That our clergy may better understand their position in relation to ecclesiastical confraternities, we here give a number of decisions of the S. R. C. on this subject:

Ordinarius loci tantum potestatem habet confraternitates erigendi, ac si erectio peracta esset alio modo suapte natura est nulla. Ad debitum imponendum finem controversiis, quae inter parochos et confraternitates saeculares, earumque cappellanos et officiales super juribus parochialibus et functionibus ecclesiasticis, nonnullisque præeminentibus seu praerogativis exoriri solent in S. R. C. ab Emo et Rmo D. Card. Colloredo propositis dubiis, eadem S. R. C., 10 Dec., 1703, respondendum esse censuit.

(1) An confraternitates laicorum legitime erectae in ecclesiis parochialibus habeant dependentiam a parocho in explendis functionibus ecclesiasticis non parochialibus? Resp. Affirmative.

(2) An dictae confraternitates erectae in cappellis vel oratoriis tam publicis, quam privatis adnexis parochialibus ecclesiis et ab his dependentibus habeant dependentiam a parocho quoad dictas functiones? Resp. Affirmative.

(3) An confraternitates erectae in aliis ecclesiis publicis habeant quoad easdem functiones aliquam dependentiam a parocho, intra cujus paroeciae limites sunt erectae? Resp. Negative.

(4) An confraternitates erectae in oratoriis tum publicis, tum privatis, sejunctis ab ecclesiis parochialibus quoad dictas functiones ecclesiasticas habeant dictam dependentiam a parocho? Resp. Negative.

(5) An benedictiones et distributiones candelarum, cinerum et palmarum sint de juribus mere parochialibus? Resp. Negative.

(6) An benedictiones mulierum post partum, fontis baptismalis, ignis, seminis, ovorum et similium sint de juribus mere parochialibus? Resp. Negative, sed benedictiones mulierum et fontis baptismalis fieri debere a parochis.

(7) An functiones omnes hebdomadae sanctæ sint de juribus mere parochialibus? Resp. Negative prout jacet.

(8) An celebratio missae solemnis feria quinta in Coena Domini sit de dictis juribus parochialibus? Resp. Negative prout jacet, sed spectare ad parochos.

(9) An prima pulsatio campanarum in Sabbato Sancto sit de dictis juribus parochialibus? Resp. Negative prout jacet, sed spectare ad ecclesiam digniorem ad formam Constitutionis Leonis X.

(10) An celebratio missarum solemnium per annum, sive pro vivis, sive pro defunctis, sit de dictis juribus parochialibus? Resp. Negative prout jacet, sed licere confratribus dumtaxat in festivitatibus solemnioribus ejusdem ecclesiae, vel oratorii, ut in Brundusina sub die 1 Junii, 1601.

(11) An expositio quadraginta horarum et benedictio, quae fit super populo, sit de dictis juribus mere parochialibus? Resp. Negative.

(12) An expositio, quae fit cum reliquiis et sacris imaginibus, et benedictio, quae cum eis fit super populo, sit de dictis juribus mere parochialibus? Resp. Negative et quoad benedictiones cum reliquiis et imaginibus serventur decreta.

(13) An functiones in praecedentibus octo dubiis, videlicet a dubio V. ad XII. expressae, peragi possint in oratoriis privatis, contradicente parocho? Resp. Satis provisum in superioribus.

(14) An in dictis oratoriis privatis confraternitatum per confratres statis horis recitari possint horae canonicae cum cantu, vel sine, absque licentia parochi? Resp. Affirmative, nisi aliter Ordinarius statuat ex rationabili causa.

(15) An in dictis oratoriis privatis sit licita celebratio missae privatae assentiente Ordinario loci et contradicente parocho? Resp. Affirmative.

(16) An capellani confraternitatum possint populo denunciare festivitates et vigilias occurrentes in hebdomada absque licentia parochi? Resp. Affirmative.

(17) An parochus, invitis confratribus, docere possit doctrinam christianam in praedictis ecclesiis et oratoriis publicis, vel privatis, a parochiali divisis et separatis? Resp. Negative.

(18) An in saepedictis ecclesiis publicis confraternitatum possint haberi publicae conciones etiam per totum cursum Quadragesimae vel Adventus cum licentia Ordinarii et absque consensu parochi? Resp. Affirmative.

(19) An in eisdem ecclesiis possit celebrari missa sive lecta, sive cantata ante missam parochialem sive lectam, sive cantatam? Resp. Negative, nisi aliter Episcopus disponat.

(20) An ad parochum spectat facere officium funebre super cadaveribus sepeliendis in saepedictis ecclesiis et oratoriis publicis confraternitatum? Resp. Affirmative, quando tumulandus est subjectus parocho, intra cujus fines est ecclesia vel oratorium.

(21) An intra ambitum earumdem ecclesiarum fieri possint processiones juxta cujusque confraternitatis institutum absque interventu vel licentia parochi? Resp. Affirmative.

(22) An eaedem processiones fieri possint extra ambitum dictarum ecclesiarum absque licentia illorum parochorum, per quorum territorium transeundum est? Resp. Negative, nisi adesset licentia Episcopi.

(23) An in dictis processionibus capellani confraternitatum possint deferre stolam? Resp. Negative extra propriam ecclesiam.

(24) An Episcopo accedenti ad ecclesias publicas confraternitatum, quae non sint regularium, neque proprium rectorem beneficiatum habeant, porrigendum sit aspersorium a parocho, in cujus territorio sunt sitae dictae ecclesiae? Resp. Negative.

(25) An earumdem ecclesiarum et confraternitatum rectores et cappellanos possit parochus, cessante speciali ac legitimo titulo, et ex solo jure parochialitatis compellere invitos ad assistendum functionibus ecclesiae parochialis? Resp. Negative.

(26) An in saepedictis ecclesiis confraternitatum, neque parochialibus, neque regularibus, retineri possit sanctissimum Eucharistiae sacramentum sine speciali indulto Sedis Apostolicae? Resp. Negative.

(27) Praesupposita facultate retinendi, an possit intra annum publice exponi sine licentia Ordinarii? Resp. Negative.

(28) An possit parochus se ingerere in administratione oblationum et eleemosynarum in saepedictis ecclesiis recollectarum, vel capsulae pro illis recipiendis expositae clavem retinere? Resp. Negative.

(29) An in ecclesia parochiali confratres, vel eorum capellani immiscere se valeant, invito parocho, ejusdem ecclesiae functionibus sive parochialibus, sive non parochialibus? Resp. Negative.

(30) An confraternitates sive sint erectae in ecclesia parochiali, sive extra illam, possint pro lubitu et juxta uniuscujusque peculiaria statuta congregationes suas facere, absque interventu, vel licentia parochi? Resp. Affirmative, dummodo non impediant functiones et divina offica.

(31) An possint propria bona administrare, ac de illis disponere absque ulla dependentia a parocho? Resp. Affirmative.

(32) Quando parochus eisdem congregationibus intersit de mandato Ordinarii, et tanquam ejus delegatus, an possit suffragium decisivum ferre? et quatenus Affirmative, an etiam suffragium duplex? Resp. Negative in primo et secundo. Sanctitas Sua haec omnia benigne approbavit et servari mandavit die 12. Januarii 1704.

APPENDIX II.

COMMUNITIES OF SISTERS.

302. We deem it opportune to touch on some points here in relation to religious communities of women, which strictly speaking, belong to other parts of our Pastoral Instruction. We shall speak of different kinds of communities; of the administration of their temporal affairs; of the annual account which they must give to the Bishop of the diocese; of their director; of their confessor; and finally, of keeping the Blessed Sacrament in their chapels, to which we shall add some general remarks.

DIFFERENT KINDS OF COMMUNITIES.

303. There are many kinds of religious communities of women in the Church of God: they are one of the best and most noble of her fruits; such as only the true Church of God can bear: for brevity's sake we shall call them sisterhoods. Of these communities, some have solemn vows, others have simple vows, whilst others have no vows at all. Those who have solemn vows are under strict papal cloister; of those that have simple vows, some are cloistered, others are not. The cloister in this latter case, is not papal, but episcopal, and binds under pain of sin or excommunication as the Bishop may see fit to ordain. Of those that are under papal cloister, some are exempt, others are not. Those who are exempt are generally subject to an abbot or other superior of a religious community of men, in some things; those who are not exempt, are subject to the Bishop of the diocese in those things. With the exception of Italy and a few other countries, sisterhoods are now not exempt anywhere: none are exempt in the United States. Houses of strictly cloistered

nuns generally have each its own superioress, independent of all other houses of the same order: others have mother-houses, sometimes one for a diocese, sometimes one for several dioceses. Some large communities have their general superioress at Rome; the most of them have not. Some that extend over many dioceses, have a Cardinal protector, others have not.

ADMINISTRATION OF THEIR TEMPORAL AFFAIRS.

304. A religious community is a household which constitutes an independent body as much as any Catholic family. Per se, therefore, it has the administration of its own domestic affairs as much as any other family; and the Bishop has no more right to interfere with their temporal domestic affairs than he has with those of any other family of his diocese. We say, *per se*, because the Church may limit their power in this respect as she actually does with regard to sisters. Nevertheless, even with sisters, though the Church does not leave them as independent in this respect as she does communities of men, still those who will read attentively her regulations on this subject, will find that she will only then sanction the interference of others, even of Bishops, in their affairs when such is really necessary. Communities of men, whether they have solemn vows, or simple ones, or no vows at all, are very naturally allowed to administer their own temporal affairs, as far as such are exclusively their own as a community, and do not belong to the parish, mission, or diocese; and the Bishop has only then, jure ordinario, the right, and the duty to interfere, when the administration is conducted in a manner detrimental to religion, or to a third party, or even to the community.—See Bouix de Regul., Sectio IV., Subsectio

I., c. III.; Reiff., Schamlz., and other authors. With communities of women, as stated, it is different. Though the Bishop has no right to interfere directly in the administration of their temporal affairs, still, all sisterhoods, whether they have solemn or simple vows, or no vows at all; whether their mother-house be at Rome or elsewhere; whether they have a Cardinal protector, or are subject to regulars, or whatever else may be their condition, in the administration of their temporal affairs they are subject to the Bishop of the diocese in which they live, as follows: (1) They can neither purchase nor sell, nor give a mortgage on real estate, nor contract any considerable debt on same, without his knowledge and consent; (2) They are not allowed to receive or loan capital on interest, without his knowledge and consent; (3) When it is a rule in the diocese, they are not allowed to erect new buildings, or take down old ones, unless the Bishop approve the plans, and give his consent to have the work done.

ANNUAL ACCOUNT.

305. As far as this is concerned, sisterhoods are obliged to give the Bishop of the diocese an account annually, at a time fixed by himself: (a) of the properties, real and personal, in their possession; (b) of monies on hand, and of capital loaned or borrowed on interest; (c) of the debts, and the ends for which they were contracted, and the per centage of interest paid on same; (d) of moneys received, and the sources from which they were received; (e) of donations received or made; (f) of the number of religious living in the house, stating how many are professed, choir, converse, lay sisters, etc., the number of postulants, novices, students,

etc.; (g) if the community have charge of a hospital; the number of patients during the last year; the amount received from them; how many were attended gratuitously; how many recovered, and how many died. For a complete model of how these accounts should be kept and given, see Analecta IV., cols. 2080–2891. Should those who have the administration of the temporal affairs of a sisterhood, refuse to give the account, or should they prove themselves incompetent, the Bishop, after having exhausted every other means to compel them to give it, must depose such, whether they be seculars or regulars, and appoint others. Ferraris V. Regularis, art. 2, n. 5, says on this subject: "Administrantes bona ad . . . ejusmodi monasteria sanctimonialium . . . etiam regularibus subjectarum pertinentia, sive regulares extiterint, sive sæculares, quomodolibet exempti, episcopo loci, adhibitis etiam superioribus, singulis annis, rationes administrationis, gratis tamen exigendas, reddere teneantur, ad idque juris remediis cogi et compelli queant; liceatque episcopo ex rationabili causa, superiores regulares admonere ut ejusmodi . . . administratores amoveant: iisque superioribus id facere detractantibus aut negligentibus, habeat episcopus facultatem prædictos . . . administratores amovendi toties quoties, et quando opus esse judicaverit." What Ferraris here says about the Bishop's notifying the superior to remove the administrator is, of course, only applicable to cases in which the sisterhood is subject to the superior of regulars, which is not the case anywhere in this country, as far as we know. See also Bouix de Regul. II., Subsectio III., c. II.; Craisson de Commun., c. XIV. V.; Pellizarius, and others.

306. But, it might be asked: Has the church the right to give her Bishops such power over the administration of the temporal affairs of religious communities: neither Pope nor Bishop has the right to interfere in the domestic affairs of private families?

We answer that the church certainly has this right. When a certain number of individuals incorporate under the laws of the state, their corporate body is a creature of the state, and exists only by virtue of the laws of the state. The state can make such laws for this corporate body as it pleases: laws which it cannot make for private families which it has not created, nor for individuals. Just so when men or women form themselves into a religious community under the laws of the church, this community existing only by virtue of the laws of the church; is a creature of the church as much, at least, as the other is a creature of the state. It exists only by virtue of the laws under which the church has organized it, and would cease to exist altogether as such, if the church withdrew her laws from it, as she has frequently done with religious communities of all kinds, and will do so again, if expedient. Being a creature of the church, and being completely under the control of the church, the church can make such laws for a religious community as she pleases. The church, therefore, has the right to empower her Bishops to exercise a certain authority over the temporal affairs of those communities, and the communities existing only by virtue of her laws, whether they be of men or women, have no right whatever to complain of this. When communities exist only by virtue of the laws of the Bishop of a diocese, the Bishop may change their rules as circumstances may require. No change, however, should be made unless for very serious reasons.

307. But it may be said that sisterhoods that have houses in many different dioceses are exempt, and therefore, these, at least, are not obliged to give any account of their temporal affairs to any Bishop.

We answer that, as for that matter, we wish that, if it were pleasing to God, not only all communities were exempt, but also all churches with their clergy, whether secular or regular: it would relieve Bishops of a very great resposibility, and much labor and trouble. But we have not been able to find such exemption. Bouix de Regul., II., Appen. II., c. 1. says, they are, but he gives no authority for what he says; and his own reasons which he gives against the practicability of non-exemption in behalf of such sisterhoods, are imaginary. The general superioress has no right to violate the just laws of any diocese any more than she has to violate those of the state; and though different states have different laws, her communities may prosper in all. The Bishop of the diocese has no right nor inclination to set aside the rules of a community which have been approved by the Holy See. The Holy See will not approve the rules of any community which interferes with the just rights of a Bishop. The mother general has the right to manage the affairs of her community just as well as if the community existed only in the diocese in which she lives. She has a right to remove her subjects from one diocese to another, and Bishops never think of interfering, unless where it is their duty to do so. When sisterhoods have been torn asunder it was their own wish to have it so, and because their rules were not approved by the Holy See, in a manner to forbid it. The mother general has the right and duty to visit the houses of her community, and Bishops as a rule have neither the right nor the inclination to interfere with her; the wish of the Bishops in all these cases is, and ought to be, that the rules of the community be observed. The fact is, it is very seldom a Bishop ever asks the rules of any community to be violated, whereas it is frequently very difficult for him to make the community observe its rules. Therefore, excepting the cases mentioned, there is no reason why sisterhoods of this kind should stand under the control of the Bishop of the diocese any less than those who are not subject to superiors outside of the diocese. The canons make no distinction; and the Holy See and the Sacred congregations at Rome, have always decided that no distinction should be made.—See Craiss. de Commun., nos. 187 and 825; Analecta, Livr. xxxvi., Col. 2097.

We say that we have not been able to find any traces of such exemption: we may say the same of His present Holiness, Leo XIII.; for, when he asked us as to whether the sisterhoods of our diocese always gave us a correct annual account of the administration of their affairs, as determined by the canons, we answered that we had not, so far, asked them to give it. Upon which, he insisted that we comply with the regulations of the Church in this matter, and ask all, without any exception, to send us such account regularly. We trust, therefore, that all the sisterhoods of the diocese will send us, annually, about the first of September, the account of their affairs as mentioned above. If any sisterhood should claim exemption, they will please send us a copy of the original papal document by which such exemption is granted, and there will be no further difficulty on this point. Should any sisterhood think hard of us for making this demand, let them bear in mind that the priests of the diocese, secular and regular, who have charge of churches, colleges, etc., are obliged to give the same kind of account every year; and that all Cardinals, Patriarchs, Archbishops, and Bishops, who have charge of a diocese, are all obliged to give a much larger and a far stricter account of their dioceses to the Holy See than either priests or sisterhoods give their respective Bishops. We are of opinion that sisters who have parish schools only, need not give this account: the annual account sent us by the Rectors of the churches of the diocese will give us all the information we need in their regard. All others will please send it.

308. With regard to the priests of religious communities, who have charge of missions, the account which they have to give of their churches and missions is the same as that given by secular priests: unless, as stated in n. 305, they are not obliged to give an account of what belongs to them as religious. The following decision of the S. C. Ep. et Regul. on this subject, approved by Pius IX. of happy memory, which was given to the present Archbishop of Westminster, England, was forwarded to us by the late Cardinal Franchi, as a rule to be observed in this country: "Reverendissime Pater: Dominus Archiepiscopus Westmonasteriensis proximo, praeerlapso hyeme Romae commoratus, Propagandae exposuit aliquas novas observationes de relationibus Episcoporum Angliae religiosorumque illis missionibus adscriptorum, quae observationes relatione idonea substratae sunt Eminentissimis ac Reverendissimis Dominis Cardinalibus hujus sacri consessus in comitiis generalibus diei Aprilis p. p. Jamvero Eminentissimi supra laudati, praehabita matura deliberatione de allegatis et probatis, unanimiter declararunt: 1. Missionarios regulares non esse obligatos reddere rationem episcopis, eorum bonorum temporalium quae pertinent ad ipsos regulares qua tales; 2. Episcopis competere jus requirendi a missionariis religiosis, eodem plane modo quo possunt id requirere a parochis cleri sæcularis, redditionem rationis bonorum datorum missionibus, vel vero missionariis regularibus intuitu missionum quibus inserviunt." Sanctitas Domini Nostri, cui prædictæ resolutiones fuerunt relatae in audientia diei Maii, dignata est eas benigne approbare, etc.

THE DIRECTOR.

309. Every sisterhood that has the administration of important temporal affairs must, where practicable, have

a director. The director being the adviser and counselor of the superioress in all matters of importance to the community, both religious and political, must be a clergyman of mature years, and of good administrative powers; he should also be well versed in theology, and civil and canon law. The Church does not approve of the Bishop's holding this office himself. Bishops are always supposed, to have enough of other more important business to attend to. Least of all should the Bishop impose upon himself the duties of this office for a mother-house of his diocese which sends sisters into other dioceses, lest his authority come in conflict with that of the Bishops into whose dioceses the sisters are sent. This is evident from a declaration of the Congregation of Bishops and Regul., given Sept. 24, 1860:

"Non solet ab Apostolica Sede approbari, ut institutum, quod in plures dioeceses diffusum est, subjaceat Episcopo superiori generali, cum praejudicio jurisdictionis aliorum Episcoporum; ideoque in constitutionibus expungenda sunt, quae hujusmodi superioritatem et directorem generalem respiciunt."—See Analecta, V., Col. 1167. Again the same Congregation says: "Dum agitur de institutis in plures dioeceses diffusis, Sedis Apostolicae firmus mos est minime admittere, ut Episcopus dioecesis in qua domus princeps exstat, superioritatem habeat, et directorem generalem constituat, ne aliorum Episcoporum jurisdictio ullo modo laedatur."—

Analecta, VIII., col. 2174. Besides this, the Bishop of the diocese being, to a certain extent, the superior of every religious community and Catholic family in his diocese, might, if he became the director of any special one, cause feelings of jealousy in the others, something which he must carefully avoid. He must, therefore, appoint a clergyman to do this for him. In making this appointment, the Bishop should always, except in extraordinary cases, take into consideration the wishes of the superioress for whose special benefit the director is appointed.

310. The director has no power, except that which is given him by the Bishop; and the Bishop may remove him whenever he finds it necessary or expedient to do so; or he may extend, or limit his power as the emergency of the case may require. He has no right to administer the temporal or domestic affairs of the sisters, nor to interfere with such in any way, nor to insist that he shall be obeyed in matters pertaining to the temporal or domestic affairs of the community, in any way whatever, much less, to punish those who will not obey him in those things. The director may express his opinion on a point at issue; when he has done this, his duty, as far as this is concerned, is at an end.

The superioress and her council should undertake nothing new of importance without consulting the director; they, and all the members of the community, must treat him with great consideration and respect; in their regard he holds the place of the Bishop of the diocese, whose opinion should always be respected and followed, unless there be good reasons for not doing so. The director on his part must be very careful to not injure the authority of the superioress with her subjects: it is his duty to use his influence towards making her authority respected: the contrary would be regarded as a grave breach of the trust placed in him.

N. B.—The director has nothing to do with the chaplain or confessor; nor with any person of the community, except those mentioned; nor have they, as such, anything whatever to do with him.

THE CONFESSOR, ORDINARY AND EXTRAORDINARY.

311. According to the canons of the Church the confessor of a sisterhood must be a man of settled habits, of

solid piety, and tried virtue, well read and versed in those things which are necessary to lead Christian virgins who have dedicated themselves entirely to God, to the summit of Christian perfection after which they are obliged to strive, under pain of mortal sin. He must, in all cases, whether he be a secular or regular, be especially authorized by the Bishop of the diocese to hear the confessions of the sisters of the house to which he is appointed. Though he may hear sisters that come from other houses, he has no power to hear confessions at any other house, even when they are of the same community.

312. The confessor of a sisterhood must, according to the rules laid down by the canons of the Church, be not less than forty years of age. When the Bishop cannot give the sisters confessors of that age he must apply to the Holy See for permission to do the best he can. Where this rule has not been observed in this diocese, arrangements must be made to comply with it without delay. The same confessor can only be appointed for three years at a time. To have him continued longer, the Bishop needs special authority from the Congregation of Bishops and Regulars. By a Rescript, dated April 9th, 1876, His Holiness, Pius IX. of happy memory, authorized us to appoint the same priest for the same house, for more than one term, provided all the other conditions be observed. When the Bishop appoints the same priest a second time, the will of the sisters must be consulted. As a rule the sisters should not, and very seldom do, object. Should two-thirds of them object, he cannot be appointed. For a third term, the unanimous consent of all the sisters is necessary. Let those of our clergy who have been appointed to hear the confessions of sisters look after these

things, and if a term has expired, let them have their faculties renewed.

313. The Bishop of the diocese should not take on himself the office of confessor for any sisterhood; nor should the vicar general be appointed to this office; nor the Rector of the congregation, when the Bishop can appoint another competent clergyman. The same is the rule with regard to regulars: when suitable seculars are at the command of the Bishop, he should not appoint regulars. Though the contrary be frequently done, such are the sanctions of the Church which all must respect. In some orders the patres are forbidden by their rules, to accept the office of confessors for sisterhoods. Where practicable, these rules should be observed.

314. The confessor shall not reside in the convent of the sisters, nor shall he, unless an inmate of the house be dangerously ill and need his services, hear confessions, or remain there after dark. He shall not interfere with the temporal or any other affairs of the sisters, unless as far as such belong to the confessional. He should even be reluctant about expressing his opinion on such matters to the sisters at any time, unless as far as such belong to his office as confessor.

315. Though the ordinary confessor alone has the right to determine whether a sister shall receive communion more frequently than is fixed by the rule, still when the rule of the community determines the days and the number of times the sisters shall receive holy communion, he shall not interfere with this rule; nor shall he, unless for serious reasons, prevent a sister from receiving as often as the rule permits: the only thing he has to do with the rule is to see that the sisters observe it. Good order re-

quires that a sister should not receive on other days than those fixed by the rule, without having an understanding to this effect with the superioress of the house.

316. Besides the ordinary confessor, each sisterhood shall have an extraordinary one, two or three times a year. On this subject the Council of Trent, Sess. XXIV., c. X., de Regul., says: "Besides the ordinary confessor, the Bishop and other superiors shall, twice or three times a year, offer them an extraordinary one, whose duty it shall be to hear the confessions of all the nuns." The sisters are not obliged to confess their sins to the extraordinary, but they must all present themselves at his confessional, and remain there about as long as it takes one of the others to make her confession, and in the meantime listen to the good advice which the extraordinary may see fit to give her. This is done, that, outside of the confessional, it may not be discovered who was at confession, and who was not. Sisters should as a rule, and with few exceptions do, all make their confessions to the extraordinary; but the extraordinary has no right to ask this of them: much less has he the right, except when in a particular case he discovers a necessity for it, to ask religious to repeat all the sins committed since the last previous visit of the extraordinary.

317. Sisters may have extraordinaries at other times than those mentioned by the Council of Trent. Some may, from some cause or another, need an extraordinary more frequently than others. The Bishop should always be prepared to grant them this favor, especially when a sister who is dangerously ill asks it: he should, if practicable, give them the one they call for in this case. At the same time, sisters must take care not to cause extra trouble and expenses to the convent unnecessarily: the convent

has to pay at least the traveling expenses of the extraordinary, if he incur such.

318. When sisters are not regularly visited by the extraordinary, either because his appointment was forgotten, or from some other cause, they or their ordinary confessor should acquaint us of this without delay. As long as the extraordinary remains at the convent to which he has been sent as such, the ordinary confessor has no faculties to hear the confessions of sisters; he shall not even appear at the convent as long as the extraordinary is there. When the extraordinary has left the house, the ordinary may exercise his faculties again. The canons ordain that the extraordinary, if he be a religious, leave the convent as soon as he has finished his work, and strictly forbid him to return to it again without the permission of the Bishop. —See Constit. *Pastoralis Curae* of Benedict XIV., of Jan., 1749; also Craisson, de Commun., n. 258. Let the same be observed by seculars in this diocese. We cannot approve the conduct of sisters that refuse to accept the service of the extraordinary sent them by the Bishop of the diocese, on the plea that they go to the extraordinary of the mother-house which is in another diocese. Let such be done no more: it is forbidden.

319. According to the canons of the Church, the same extraordinary confessor should not be appointed for more than one visit to the same community. In this diocese it will be very difficult to observe this; nevertheless, we shall do our best to come up to the rule as near as possible under the circumstances: henceforth, no extraordinary shall be appointed for longer than one year at a time for the same house: after the lapse of a year or two he may be appointed again.

For all that we have said in this Appendix, see Ferraris de Monial.; Mgr. Lucidi, de Visit.; Bouix de Regular., II., Pars 5, Sub-sect. III., c. II.; Craisson de Commun., etc.

320. The manifestation of conscience as practiced in some communities is forbidden: "Ob abusus qui irrepserunt in praesens, S. C. Ep. et Regul. minime solet approbare aperitionem conscientiae superiorissae, sed tantum permittitur ut sorores, si velint, pandere possint defectus in regulae observantia, et progressum quoad virtutes: de aliis enim ab eis agendum est cum proprio confessario."—Analecta, Levr. XXXVIII., col. 2396.

KEEPING THE BLESSED SACRAMENT IN CHAPELS.

321. We have now come to a subject which, if we could, we would much prefer to pass over in silence, viz.: keeping the Blessed Sacrament in the chapels of our sisterhoods. With regard to this, some few small communities have, from the beginning, caused us more annoyance than they are probably aware of, and more than we wish to have in future. In the first place we wish to inform our good sisters, for whom we are willing to do all which the Church will permit, that, according to the canons, only strictly cloistered nuns who make solemn vows enjoy the privilege of having the Blessed Sacrament kept in the chapels of their monasteries; and that, though the Church encourages us to visit our Lord in the Blessed Sacrament as often as convenient, this is not the main reason for which the sacred host is kept in our tabernacles: the principal end for keeping it there is, to have it for the sick and the dying: hence, the Church only allows it to be kept at Cathedrals and parish churches, because, according to the

ancient discipline of the Church, the viatic can only be administered by the priests attached to these churches, and it can only be carried from these churches to the sick and dying members of the parish. The parish church of those who make solemn vows is, as we have seen in n. 118 (c), the chapel of their monastery: here they receive paschal communion; from here the Blessed Sacrament is brought them when they are sick and dying. The parish church of religious who make simple vows, and are not strictly cloistered, is not their chapel, but the parish church of the parish in which they live. Here these religious receive paschal communion; from here the viatic is carried to them when sick or dying: they, therefore, have no right to have the Blessed Sacrament kept at their chapels. Such is the universal law of the Church with regard to keeping the Blessed Sacrament at the chapels of religious. It being the law of the whole Church, Bishops cannot dispense with it: the head of the Church alone can do this.

322. According to this, there are very few religious communities in the United States that have the right to have the Blessed Sacrament kept in their churches or chapels: it can only be done with strictly cloistered communities of which there are very few in this country. There are, however, some very large communities in some of the dioceses, which, forming congregations by themselves, have a chaplain of their own. The Bishops, who, for many reasons, were anxious to have the Blessed Sacrament left in their chapels, petitioned the Holy See to grant them this favor, which it did, but with the understanding, and condition, that everything else be observed as prescribed by the canons.—See 2d Plen. Coun. of Balt. Appendix, page 326, XXIII., ad n. 416.

Now, what do the canons prescribe on this subject for nuns of solemn vows, who are strictly cloistered? (1) That the Blessed Sacrament be not kept within the walls of the convent proper, but outside of such, in the public chapel or church of such convent. On this the Sacred Council of Trent, Sess. XXV., c. X., de Regular., says: "That the most holy body of Christ be kept in the choir, or enclosure of the convent, and not in the public church, the Holy Synod forbids it; any privilege or indult to the contrary notwithstanding;" (2) That the chapel or church be so built that, where practicable, it be not under the same roof with the convent, but free from it, so that, at most, only one of its walls be a part of the walls of the convent; and that, where this cannot be done, there be at least no room over the chapel occupied by persons during the day, or used as a sleeping room during the night; and further that the chapel be in a quiet part of the premises.—Amongst others, see St. Liguori lib. 6, Tr. 3, n. 357; (3) That there be a priest appointed to take charge of such a church or chapel; and that the Bishop see that this priest be supported by those for whom he is appointed; (4) That this or another priest celebrate mass in this chapel every day, or at least several times in the week; (5) That the key of the tabernacle be not left with the sisters, but taken charge of, and guarded by the priest appointed to the chapel; (6) That a lamp be kept burning before the Blessed Sacrament continually, day and night. Such are the conditions peculiar to this case: with these the Holy See, in our case, has not dispensed, and the Bishops cannot dispense.

323. Let us now see whether the little communities of three, four, five, and six sisters of this diocese, who have

clamored so much, to have the Blessed Sacrament kept in their little rooms, observe the required conditions, and whether it has been possible for us to keep them.

The first condition is that the Blessed Sacrament be not kept in the choir, or enclosure of the convent, but in a public chapel or church: Is this, or can it be, observed at the sisterhoods in question? We say it is not observed, and under present circumstances cannot be oberved there, because their little chapels which generally resemble, and in most cases are small bed-rooms rather than public chapels or churches, are, as a rule, in the heart of the convent. The Blessed Sacrament, therefore, cannot be kept there without violating the above decree of the Council of Trent in a grave matter: in other words, unless excused by ignorance or good faith, it cannot be kept there without mortal sin. Are our good sisters disposed to have mortal sin committed by forcing the Lord into a place in which the Holy Ghost speaking through the Church, forbids him to be kept?

With regard to the second condition: Are these convent chapels or oratories situated as required in (2)? They are not by any means. They are, as stated, mostly little rooms which were never intended for chapels or churches, situated in the interior part of the convent, with rooms above and on every side of them: to say nothing of the access of the public to them, not even the priest can enter them, to celebrate mass without passing through the heart of the convent, which latter is very much against the spirit of the Church, and of a religious life.

The third condition is, that there be a priest appointed, to take charge of such chapels. This, as a rule, cannot be done in this diocese; for the priests who are well and able to work, have as much to attend to, and many of them, more than they can attend to, on the missions; and the sisters, as a rule, refuse the service of priests who are not well. Besides, with two or three exceptions, these good sisters have not been disposed to do anything to support such a chaplain, even if it had been in our power to give them one. But it may be said that the parish priest or Rector of the mission may be appointed to this office. To which we answer, that it is not the wish of the Church that Rectors of missions or parish priests be appointed chaplains to sisters: the Church wishes them to attend to the people entrusted to their charge.

The fourth condition is, that mass be celebrated in such chapels every day, or at least several times in the week. Where there are several priests attached to the same church, this condition may be complied with: when there is but one, it cannot be done. The Church wishes her children to attend mass daily, if they can make it convenient. The Council of Trent says that they can do nothing holier than this; and the 2d Plen. Coun. Balt., n. 365 says on this point: "Vehementer cupimus ut animarum moderatores commissos sibi greges . . . moneant et cohortentur, ut singulis quoque, si fieri possit, per hebdomadem diebus . . . missae sacrificio devote interesse velint."—See Part 2, of this Pastoral, nos. 40–44. In this diocese, we have at present, a hundred and seventy-six churches, most of them attended every day, others, once a month, others five or six times a year. About one hundred and four have a resident priest, some priests have several churches to attend, and only six or seven churches have more than one priest; and we have forty-four sisterhoods. Now, if we allowed all sisterhoods what most of them have repeatedly asked of us, viz., to have the Blessed Sacrament kept in their chapels, not one of which is so situated that the people of the parish can be admitted to it for mass, not less than thirty of the largest parochial churches and parishes of this diocese must be left without mass daily, or at least several times a week, to please these good sisters. It may appear incredible that any community, however large it may be, should make such a demand on us; still, it is done, and has been done over and over again, by communities of from three to six sisters, and they have become dissatisfied because we did not yield to their unreasonable demands; and one community of seven sisters actually broke up their schools in the middle of the year, and left the diocese, because we would not consent to leave a parish of one hundred and fifty families without mass daily, or at least several times in the week, that they might have mass in their little chapel, though before they came to the diocese we had informed them that they would not and could not, under the circumstances, have such mass. We shall not dwell on the other conditions; we have said enough, we trust, to put a stop to all demands to have the Blessed Sacrament kept at the chapels of small sisterhoods, at the expense of conscience, religion, and duty to our people and clergy.

324. When communities wish to have the Blessed Sacrament kept in their midst, let them, before they ask for such, see whether the above conditions, can be observed without a breach of duty, or violation of conscience; and if, upon examination, they find that they cannot be observed without such a sacrifice, let them not ask for it, but let them be satisfied with what we can in conscience do for them. Let them, in the meantime, have their do-

mestic oratories of the Blessed Virgin Mary, of St. Joseph, and other saints, where they may meet for prayer, meditation and other exercises; and let them edify the people, not by bringing the Savior to where they are, but by going to him in his temple, to adore him in his holy place. But, if they will not be satisfied with this, then, however much we may esteem them, or appreciate their services, let them go to where more can be done for them, and we shall try to get along without them.

325. Hereafter, the Blessed Sacrament shall not be kept at the chapel of any sisterhood in a mission where there is but one resident priest, unless the chapel be large enough, and otherwise so situated, that all the school children, and the faithful who usually attend mass on week days, may attend mass in it. Where there is more than one priest in a large parish, we can only allow the Blessed Sacrament to be kept at sisterhoods when the required conditions are observed, and when those who would be deprived of mass on account of the priest celebrating in their chapel, may assist at mass in such chapel.

GENERAL REMARKS.

326. Sisters are not allowed to teach boys music or any other branch of studies, unless they be at school in classes with other children, and be not more than twelve years of age. When they are older, the case with the circumstances requiring such teaching, must be placed before us for our decision. Sisters shall not teach men such branches at all; nor shall they take lessons from them, unless several sisters be together, and form a class: even this latter shall not be done without our special permission given in writing. The following decision, for which we

are indebted to the Bishop of Detroit, gives the views of the Holy See on this subject: "Illus. Do. C. H. Borgess, Ep. Detroitensi. Ill. ac Rme. Domine: Litteris tuis die 10 Decembris ad me datis respondens significare debeo permissionem admittendi pueros in scholis Sororum a Sta. Sede concessam annum decimum secundum ætatis nunquam excessisse, cauto etiam ut in cubiculis separatis remaneant, et in iis tantum locis ubi adsit necessitas vel evidens utilitas. Post hæc Deum rogo ut te diutissime sospitem servet.—Datum Romæ ex aedibus Sae. Cong. de Propda. Fide die 23 Januarii, 1879. Uti frater addictissimus, Joannes Card. Simeoni, Praefect; J. B. Agnozzi, Secret.

327. Sisters shall not take charge of, or sing in, choirs attended by adult males; nor shall they, on any account, unless it be, to take care of the sick, or unless they are traveling, remain outside of a convent of sisters over night, without our permission; nor shall they, unless for the reasons given, leave their convent, or receive visitors at such, after dark. Hospital sisters, their novices and candidates, shall not leave their hospital, to attend the sick, nor return from attending them, during the night, unless accompanied by, at least, one trustworthy man or woman personally known to the sisters as such. Should the sisters not personally know the person or persons who are to accompany them, the word or a letter of a priest of the place personally known to them; or of the physician of the hospital, who personally knows the parties to be reliable and trustworthy, and who will personally or by such letter assure the sisters of this, will suffice. The same rules shall be observed, when these sisters are called out by day time, to attend the sick living in the country, or in parts of a city, or town which are in bad repute. If the services of our sisters be worth having, then let them be called for in a becoming manner; if it be not worth this, then, let them

stop at home.— See also n. 184, Part 1st. If any hospital sister will allow her charity to trangress these precautions, or cause another sister to do so, the case shall be reserved to ourselves, and no priest, secular or regular, shall absolve such a one, unless he be specially oauthrized to do so by ourselves or our vicar general.

328. Sisters having charge of altars and sacristies will please, as much as possible, attend to all they have to do about the altar and sanctuary before the people enter the church or chapel, and they will have the goodness not to appear in the sacristy or sanctuary whilst the clergy are there. When relatives call to visit members of the community or children in charge of the sisters, the latter should not keep such, even women, at the convent over night, but secure suitable lodgings for them elsewhere, unless there be special apartments for such ladies. These are sacrifices which the Church asks of religious for their own good: they must make them cheerfully.

APPENDIX III.

CEMETERIES AND INTERMENTS.

329. We wish this Appendix to be added to Chapt. 13th of Part 1st, and as far as it disagrees with that chapter, to be substituted for it. It will be observed that the document by which the right of burial is sold, differs materially from the deed given in Chapt. 13th. That deed conveyed the ownership of property, the document which we give at the end of this Appendix merely conveys the license to bury; which latter may be refused unless the conditions be com-

plied with. Hereafter no more deeds shall be given of lots on cemeteries, and where they have been given, they must be changed or the ground shall not be consecrated.

330. Though civil governments may, for sanitary motives, legislate for cemeteries in relation to their distance from cities and towns, and to the depth of graves, in which things they must be obeyed, they have no more right to interfere with the religious character of our cemeteries, or with that of the burial of our dead, than they have to interfere withthe religious character of our churches or our divine service.

331. The Bishop has the same jurisdiction over the cemeteries of his diocese that he has over the churches thereof. A burying place does not enjoy the privileges and immunities of a Christian cemetery until it has been designated by him for such, by some public act.—Schmalzgr., Tom. III., Tit. 28, n. i. The consecration of it by the Bishop himself, or his vicar-general, or the public reading of the document by which he authorizes another to do this, is sufficient. Once designated and used for a cemetery, there is no piece of ecclesiastical property that demands his care and attention more than this. It is therefore his duty and that of the Rectors of churches to see that parishes have cemeteries; that they be properly located, and kept in a manner becoming the sainted dead. As it is of obligation, first of all, for the Bishop, than for the parochial clergy, to see that churches, the assembling places of the living, be dedicated, and set aside for the service of God exclusively, so also, whenever it is practicable, it is of obligation for them to see that the resting places of their dead be blessed, and set aside for this purpose exclusively. It is the Bishop's duty to make such laws for the government

of the cemeteries of his diocese as circumstances in his judgment may require.—Acta V., page 634; Scavini, IV., n. 56.

332. The cemetery shall be inclosed by a high fence of stone, iron, brick, or wood. If the fence be of the last named material, or iron, the inclosure must be so tight that no small animals, such as pigs, &c., can get through it; it must be strong and durable, that no ordinary storm may affect it. This inclosure must be looked after, and if it, or the gates thereof, be broken or otherwise injured, they must be repaired without delay, the same as if doors or windows of the church were broken or injured. No inclosure whatever shall be allowed about graves which are not on private lots.

333. The cemetery must be kept as clear as possible of rubbish, sticks, sweepings, weeds, piles of wood or stone, and all other unsightly objects. The paths must be kept clean and neat; the headstones erect, and the mounds tidily sodded; neither vegetables, nor fruit trees shall be allowed to grow on the cemetery; grass and weeds which grow on it must be cut down, and burnt on the ground. The IV. Council of Milan, Part I., decree 16, says on this subject: "Caveatur sub gravi poena, ut Ecclesiae et cemiterii parietes ab urina aliisque sordibus mundi sint. Vites et arbores, etc , foenum, herbae, lignorum strues, lapidum congeries et omnia immunda et indecentia e cemiteriis tollantur." The Council of Aix, n. 31, held A. D., 1785, has the following: "Cemiteria purgentur sape a vepribus, spinis et herbis, quae herbae usui non sint animalium comestioni, sed in iisdem cemiteriis comburantur."

N. B.—Where there is a large quantity of grass or wood, though it shall not be sold, we are of opinion it may be left to the sexton. We base this opinion on the 14 decree of the Council of London, and the acts of the Council of Meissen: the former was held A. D., 1342, the latter A. D., 1504. The former leaves them at the disposition of the Rectors, the latter to the sexton; we wish them to be left to the sexton in part payment for keeping the cemetery in order.

334. Horses, cows, hogs, sheep, and other such animals, shall not be allowed to enter the cemetery. The hearse drawn by horses shall not enter, but must be left outside of the gate, where the coffin shall be placed on a bier, and carried by human hands to the place of interment.

N. B.—We have found cemeteries so badly kept that it was impossible for the Rector to point out to us the grave of his immediate predecessor; on others we have found footprints of animals, and in more than one case, the faithful, if we may believe them, were shocked at seeing animals left to stand or graze on ground consecrated by the prayers of the Church, and by the remains of the Christian dead. We are of opinion that those who do this or allow it to be done, are as guilty as if they brought their animals into consecrated churches: in fact, as far as this is concerned, the councils of the Church, and canonists generally, bring both under the same rubric.—Reiff., L. III., Tit. 49, n. 11. What disrespects the one disrespects the other; and what pollutes the one pollutes the other also.—Ibid. nos. 29, 30; Schmalz., Tom. III., Tit. XL., n. 69. God wishes us to respect holy places; thus when Moses approached the burning bush, he said to him: "Put off the shoes from thy feet, for the place whereon thou standest, is holy ground."—Exod. III., 5. The Church commands us to respect the cemeteries of others, how much more our own.—Schmalz., Tom. V., Tit. VI.,

n. 33. Wherefore, where necessary, the clergy will please publish what we here say on this subject, and then, if hereafter brute animals, such as hogs, calves, cows, horses, etc., be let into the cemetery, it shall be a reserved case, of which no clergyman shall absolve, unless he be especially authorized by us to do so.

335. Abandoned or condemned cemeteries, unless where all the bodies have been removed, and a church, monastery, hospital, convent, school-house, or other Catholic institution built on them, shall be treated like those in use.

336. To keep a cemetery in order, if it cannot be done otherwise, a person must be hired and paid to look after it, as after a church. To say that they have not the means wherewith to do this, is a poor plea for Rectors and people to allow their cemetery to lie in disorder. Where there is a will, there is also a way.

337. Picnics, fairs, and other festivals, shall not be allowed on a cemetery; nor shall service for the dead be held there by any layman, nor even by a Catholic clergyman other than the one authorized by the Bishop to do so. Ministers of other denominations shall not be allowed to officiate on a Catholic cemetery any more than in our churches: nor shall the members of secret societies perform their rites, or even wear their regalia there.

338. In the middle of the cemetery, or as near the middle as practicable, there shall be placed a large cross made of wood, stone, or metal, to which, if it can be done without danger of profanation, shall be attached a large wooden or metalic body of life size.—See De Herdt, III., n. 261.

339. Christian burial shall be refused in the following cases: (1) When it is publicly known that the deceased,

having the full use of his reason, persistently and maliciously refused the sacraments, the reception of which he has neglected for over a year.—See Part 1st, n. 150; (2) Suicides, unless it be probable that they committed the act in a fit of insanity. In this case the clergy may be guided by the verdict of the coroner's jury; (3) Those who are publicly known as notorious swindlers, and those who are known to have died in the act of committing, or very materially aiding, or participating in, a shocking crime, v. g., unjustifiable homicide, or murder, robbery, shocking mutilation or bloodshed, incendiarism, sacrilege, concubinage, adultery, or other heinous crimes contra sextum; add to these, those who died at a house of bad repute, whither they were known to have entered with evil intentions; (4) Habitual drunkards, who are known to have died in a state of beastly intoxication; (5) Duelists who died in the act; the same of pugilists.

The bodies of all these, if of Catholics, may be buried in consecrated ground; but, excepting suicides who, as stated, committed the act under the influence of mental aberration, they shall not be brought to the church, nor shall the services of the dead be recited over them, unless it be proved by, at least one or two reliable witnesses, that they called for a priest, or gave some other sign of repentance before death. When they gave these signs of repentance, and suicides who were insane, as above, their bodies may be brought to the church, and the services of the dead recited over them; but, excepting those under (2), the funeral service shall be of a strictly private character, i. e., there shall be neither a high mass, nor even a low one, nor singing or ringing of bells. The same shall be observed in relation to those who were lawfully decapitated or hanged for murder, or other capital crime, even when they have repented: their bodies may be brought to the church as above, thence to the cemetery, but all in silence and without all solemnity.

N. B.—When some time, v. g., a year, more or less, has intervened between the crime and death, excepting the last mentioned, and the person led, relatively speaking, a good Christian life during this time, repentance shall be presumed, particularly when the death was sudden and unexpected. When the faithful are dissatisfied, and express indignation at having their dead buried in the same ground with criminals, the clergy shall heed this, and have such criminals buried in another part of the consecrated ground, or bless their graves separately on a part of the cemetery which has not been consecrated. (6) The following, though they do not desecrate consecrated ground, cannot be buried in it, viz.: schismatics, heretics, apostates, and others who, though baptized, are publicly known to be professed enemies of the Church; (7) The bodies of children that died before baptism—(See declaration of the S. C. Immun., Aug. 18th, 1821; Analecta, VI., page 1556); and the nominatim excommunicati, provided they be denounced as non tolerati, infidels, Pagans, and Jews, when buried in consecrated ground, desecrate it.

N. B.—When before death any of the above parties call for a Catholic priest with the expressed determination of entering the Church, or becoming reconciled with her, they may receive a Christian burial. In this case, those who were not baptized are treated as catechumens.—Balt. 390; Reiff., L. III., Tit. XXVIII., n. 77; Konings, n. 1699 ad 1; also Part 1st of this Pastoral, n. 150.

340. Those who die under the major excommunication, because they could have no priest before death, should, in case they repented, be absolved of this censure after death, if possible before the body is buried, according to a formula given in the Roman Ritual.—Reiff., L. III., Tit. 28, n. 84; Schmalz., Tom. V., Tit. XXXIX., n. 127; Scavini, I., n. 855; Gury II., nota ad 965. Unless this be done, it will be unlawful to offer public prayers or the holy sacrifice for them.

341. When the cemetery has been desecrated by the interment of a corpse, if possible, and when it can be done without disorder and scandal, the body must be exhumed and buried elsewhere: when this has been done the cemetery should be reconciled, as per Rom. Rit. If the body or bodies cannot be removed without danger, or confusion, or scandal, or for other sufficient causes, of which the Bishop shall be the judge; or when, as during war, all are buried together without distinction, the Bishop may allow them to remain, and to reconcile the cemetery as above, or have it done by others.

342. When the cemetery has been desecrated, no corpse shall be buried in it before it has been reconciled; and should it become necessary to make an interment before, each individual grave shall be blessed.—Ligouri, Op. Moral. L. vii., n. 186 and following; Scavini, I., n. 855—iv., n. 56; Konings, n. 1699, note 3d.

N. B.—In small parishes which are liable to be left without clergymen, particularly if there be no special person to watch over the cemetery; and in other places, in which the cemetery is more than ordinarily exposed to desecration, it should not be consecrated at all, or only a small portion of it.

343. When interments take place in the absence of a priest, which often happens in missionary countries where the number of priests is small, the clergyman having charge of the mission, when he visits this place, should recite the funeral services over all the bodies interred, and bless every grave which has been made, since his last visit. When there is more than one corpse, he should use the plural number where nouns, pronouns and their qualifications require it, as is done during a pest and on the battle-field.—Craisson, Jur. Can., n. 4705; De Herdt, III., n. 265; Martinuc. Man. Cær., L. IV., Cap. X., n. 29.

344. For the censure of excommunication, suspension and other ecclesiastical punishment inflicted on those who recite the exequies over a corpse not entitled to such, or who make the grave, let down the corpse, bury, or allow, or cause such to be buried, in a church or in blessed ground; or who do this whilst the church or cemetery is under interdict—see Reiff., Lib. III., Tit. XXVIII., nos. 94-97; Schmalz., Tom. III., Tit. XXVIII., nos. 53, 54; Craisson, Jur. Can., nos. 4730, 4731; Scavini, IV., n. 56, and other canonists and theologians generally. All agree that these censures are incurred ipso facto.

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345. Out of respect for the dead the graves of grown persons shall not be less than six feet in depth, those of small children not less than four and a half feet.

346. All bodies are carried alike, i. e., feet first. At the the exequies in the church and in the grave, the bodies of laics and clergymen not priests, are placed feet towards the altar if there be a church or chapel in the cemetery; otherwise towards the large cross; those of priests and Bishops, head towards the altar or large cross; not like the radii of a circle, but parallel with each other. De-Herdt III., n. 262.

347. Unless on family lots, the bodies of children shall not be mixed up with those of adults: aside from the reasons given for this by authors, it is necessary to avoid waste of ground.—Rit. Rom., de Exequiis; DeHerdt III., nos. 261, 262.

348. The Rector of the parish in which deceased died has the exclusive right of performing the sublevatio corporis: he may also conduct the body to the door of the parish church of the parish in which the interment is to take place, here he must leave the rest to the Rector of the latter church.—Zamboni, IV., pag. 64.

349. A corpse canonically and permanently interred in a church, monastery, convent, cemetery or other blessed place designated and set aside for this purpose by the Bishop of the diocese, cannot be exhumed, or transported thence without the consent of the Bishop.—Rit. Rom. De Exequiis; DeHerdt, III., n 261. ad 7.

350. But, since clergymen and religious cannot testify or furnish testimony in a case of blood without becoming irregular, what if civil authorities wish to examine the body, or hold an inquest over it?

If the corpse has been interred as above, the consent of the Bishop will be required before it can be licitly disinterred, as there stated: when the authorities will not wait for this consent, if there be no lawful way of compelling them to do so, the clergyman or religious having charge of the place may allow the disinterment to go on, but under protest: this will shield them against all censures which they might otherwise possibly incur.

If the corpse has been disinterred, or if it be not yet buried, then the examination or inquest is either to be held to clear an innocent party from suspicions or charges brought against him, or simply, to legally determine the nature of the death of deceased, as is generally the case; or finally, it is to be done with a view to fix the guilt of a crime upon suspected parties, the punishment of which will entail on them the loss of limb or life. In the first two cases there is no difficulty; the inquest may be held: "Potest etiam clericus testificare in causa criminali pro laico, seu ad ejusdem defensam."—Reiff., Lib. II., Tit. XX., n. 173. In the last case, i. e., where the examination is to be held with a view to fix the guilt of a crime, &c., the corpse, if it be in a place set aside for a pious purpose, v. g., a church, chapel, monastery, cemetery or other holy place, must, if possible, be removed therefrom; but before the corpse is given up for examination, and probably better, before any step is taken to have it exhumed, the clergy or religious, and probably even the Bishop who has given permission to have it exhumed, or to have the examination or inquest held over it, must solemnly protest that, though they are anxious to have the criminal brought to strict juctice, they are opposed to have the body exhumed or used as evidence to fix a crime upon anyone which will entail the loss of limb or life. Having the permission of the Bishop to surrender the body, as stated, and then protesting, they escape the irregularity which they would otherwise incur, and of which they can only be absolved by authority of the Apostolic See.—Scavini, IV., n. 55. To illustrate this, we will here give one example which will cover the whole ground, viz.: The abbot Vries of a monastery of Cistersians of the diocese of Bruges in Belgium, relying on his exemption, disregarded the admonition of the Bishop of Bruges to the contrary, and allowed the corpse of an inmate of his monastery to be exhumed for the purpose mentioned: in consequence of this he became irregular, and was suspended by the Bishop for contempt of authority. The Holy See, to which the abbot appealed, confirmed the sentence of the Bishop, and would not allow the abbot to be absolved from the censures incurred until he had made reparation.—See Analecta, IX., page 756. We say that probably even the Bishop must protest, &c.; for canonists are divided on this; as a general thing, however, they maintain that the Bishop being only remotely connected with the matter, will not incur the irregularity, even should he not protest.—Reiff., Lib. II., Tit. XX., n. 172; Schmalz., Tom. V., Tit. XII., nos. 106 and 121. Nevertheless, to guard against all danger, the Sacr. Congr. Immunitat. recommends that the Bishop also protest as above.—Analecta—ut supra.

LICENSE OF BURIAL.

ST. N. N. CEMETERY.

351. *Know all men by these Presents*, That we, the undersigned Trustees of St. N. N. Roman Catholic Cemetery of the N. N. Congregation of N. N., Illinois, for and in consideration of the sum of——————dollars, to us in hand paid by——————, the receipt whereof is hereby acknowledged, do by these presents grant and sell unto the said——————and his heirs, forever, the exclusive right, license, and privilege, of burial in lot——————in the

above named cemetery, subject, however, to the rules and regulations hereunto annexed which are made part hereof; and subject to such modifications thereof, and to such new rules and regulations, as may hereafter be made by said Trustees.

In witness whereof, we have hereunto set our hands and seals, this——day of———, A. D. 18—.

————————[Seal.]
————————[Seal.]
————————[Seal.]
Trustees.

RULES AND REGULATIONS OF ST. N. N. ROMAN CATHOLIC CEMETERY OF THE N. N. CONGREGATION AT N. N., ILLINOIS.

1. No lot shall be used for any other purpose than as a place of burial for the dead. The grade of all lots shall be determined by the Superintendent of the cemetery.

2. Owners of lots shall not be allowed to enclose same with wall or fence, other than chain fence, which shall be placed within the line of said lot. No other enclosures shall be allowed.

3. Proprietors of lots shall preserve the landmarks of the same, at their own expense.

4. Proprietors of lots in the section reserved for families of mixed religion, only, will be entitled to bury all members of their families in the lots owned by them. When such persons shall not be entitled to the rites of Christian burial, according to the discipline of the Roman Catholic Church, a simple interment will be allowed, provided that no religious ceremony foreign to the Catholic Church, take place on the occasion, within the precincts of said section, or of the cemetery. Also, no funeral which shall be accompanied by the members of any secret society wearing their regalia, or carrying banners, will be admitted to this section, or any part of the cemetery.

5. Proprietors of lots in the other parts, or sections of the cemetery, will be entitled to bury in the lots owned by them, all, and only those members of their families, or other bodies, as shall be entitled to the rites of Christian burial, according to the discipline and canons of the Catholic Church, and such proprietors themselves shall be entitled to be buried in

such lots only when entitled to said rites of Christian burial: and the fact that any such proprietor shall not be entitled to said rites of Christian burial, shall, of itself, as to such proprietor, be a revocation of any license or right of burial granted to him, his ancestor, or assignor.

6. No disinterments shall be allowed without the written permit of the Superintendent of the cemetery.

7. Proprietors shall not allow interments to be made in their lots for a remuneration.

8. Proprietors shall have a right to erect a tombstone, monument, or other sepulchral structure, on their respective lots, all of which shall be properly set in masonry; and to cultivate trees, shrubs, and plants on the same, but no tree growing within the lot, or border, shall be cut down, or destroyed, without the consent of the Superintendent of the cemetery. Slabs of marble used for tombstones, shall not measure less than 2½ or 3 inches in thickness.

9. Should any tree, or shrub, situated in any lot, by means of roots, branches or otherwise, become detrimental to the adjacent lots or avenues, or inconvenient to passengers, it shall be lawful for the Superintendent of the cemetery to remove said trees or shrubs, or such parts thereof as shall be detrimental or inconvenient. Should any inscription, effigy or other structure, be deemed unfitting or incompatible with the Catholic character of the cemetery, it shall be lawful for the Superintendent to prohibit the erection of such monument, or if erected, to remove it.

10. No license, right or privilege. of burial shall, in any manner, be assignable or transferrable, in whole or in part, without the written consent of the trustees of said cemetery first indorsed upon the instrument granting such license, right or privilege, and any assignment or transfer thereof, without such written consent, shall be a forfeiture of such license, right or privilege.

11. All workmen employed in the construction of vaults, enclosures of lots, erection of monuments, etc., are subject to the control and direction of the Superintendent. Any workman failing to comply with this rule, will not be permitted to work on the grounds.

12. No one shall be allowed to dig graves, or disinter bodies of deceased but the sexton of the cemetery.

13. Any one who infringes upon the above rules and regulations, shall, ipso facto, lose all right of burial on said lot, and shall, if expedient, be prosecuted by law.

14. The words "Owners" and "Proprietors" are used in the foregoing rules and regulations simply for convenience in designating the persons holding licenses, and are not intended to enlarge said licenses, or in any manner affect the construction thereof.

352. The following is the law of the State of Illinois in relation to the keeping of cemeteries, Revised Statutes of Illinois, 1874, page 373, n. 139:

INJURING MONUMENTS.

Whoever wilfully and maliciously injures, defaces, removes or destroys any vault, tomb, monument, gravestone, or other memorial of the dead, or any fence or inclosure about the same, or about any cemetery or place of burial of the dead, or willfully cuts, breaks, removes or injures any tree, shrub or plant within any such inclosure, or about or upon any grave or tomb, or wantonly or maliciously disturbs the contents of any vault, tomb or grave, shall be fined not exceeding $500, or confined in the county jail not exceeding one year, or both.

ADDENDA.

353. For the masses of suppressed holy-days, and on the eves of these feasts, the bells shall be rung as for ordinary Sundays.—See n. 94, (4), (7). When the principal solemnities of a feast of the first-class are transferred to the following Sunday, on the feast itself and its eve the bells shall be rung as for Sundays; on the Saturday, and Sunday after on which the feast is solemnized, they shall be rung as for feasts of the first-class. For these feasts see n. 262.

354. The twenty lights mentioned in N. B. of n. 123 shall only be kept burning during the night when the adoration is kept up during the night.

355. That the tabernacle key may not be lost by carrying it to and fro, the chaplains of sisterhoods may lock it up in a drawer at the sacristy or chapel of the convent, and keep the custody of the key of this drawer. If the latter key be lost, it will not necessitate the breaking open of the tabernacle, as would be the case if the former were lost.

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ST. JOSEPH'S CHURCH,
SAN JOSE, - - CAL.

REV. SIR:—

1. Amongst the abuses which our Pastoral has brought prominently before us, there are two which have surprised us so much that we were for a time at a loss to know what to do or make of them. The first is the large amount of Catholic doctrinal and devotional books which have been published without having the strictly prescribed approbation of the ordinary; the second, which is by far the more painful, is the large number of Catholic merchants, bar-room and saloon keepers, &c., who profane the Sundays and feasts of obligation by keeping open for business on those days, even during high mass and vespers. Were our information, on these points, not the most reliable, we would not believe it possible that these abuses could be so common amongst us.

THE APPROBATION OF BOOKS.

2. With regard to the abuse against this, in addition to what we have said on it in other parts of our Pastoral, we shall only give two late decisions, which appear to us, to be very much to the point: The first is by the S. R. C.; the other by the Sacred Congregation of the Universal Inquisition. The first decision was given to a New York city publisher. It is as follows: "Director quarundam Ephimeridum Catholicarum, quae typis cuduntur Neo–Eboraci, a S. R. C. declarari petiit num prohibitum sit in libris nuncupatis *Devotionis* textui latino Ordinis Missae, ac praesertim canonis, addere versionem in lingua vulgari?" S. vero R. C., die 4 Augusti, 1877, declarare censuit: "Libros eorumque versiones in lingua vernacula, de quibus agitur, a canonicis praescriptionibus et Apostolicis decretis, Episcoporum auctoritati omnino reservari; ideoque licitum non esse fidelibus horum uti editionibus, nisi istae expressam praeseferant Episcoporum adprobationem."—See Acta, xiii—p. 429; Gardell. n. 5703. The decision of the S. C. of the Inquisition was given at the request of a certain Bishop, and is as follows: "Excommunicationi nemini reservatae subjacent ex Constitutione (*Apostolicae Sedis*) de qua quaeritur ii, qui libros de rebus sacris tractantes sine ordinarii approbatione imprimunt aut imprimi faciunt. Sed quum Avanzinius restringendam illam esse adstruit ad libros sacrarum scripturarum necnon eorunden adnotationes vel commentarios, alterius

commentarii auctor supra laudati libros quoscumque de rebus sacris in genere, i. e. ad religionem pertinentibus tractantes ea censura comprehendi affirmat. Quaeritur ergo, utrius sententiae sit adhaerendum? S. C. U. Inq. resp. die 22 Dec. 1880: "Censuram nemini reservatam inflictam iis qui libros de rebus sacris tractantes sine ordinarii approbatione imprimunt, aut imprimi faciunt, restringendam esse ad libros sacrarum scripturarum, necnon ad earundem adnotationes aut commentarios, minime vero extendendam ad libros quoscumque de rebus sacris in genere, id est, ad religionem pertinentibus tractantes." Those, therefore, who publish such other religious books, or cause them to be published, without the approbation of the ordinary, though they offend against the decrees of the councils of Lateran and Trent, and the above decision of the S. R.C., do not, as a certain St. Louis periodical erroneously states, incur excommunication.

BUYING AND SELLING, ON SUNDAYS, &C.

3. With regard to this abuse, we shall answer the most important questions of some, and the objections of others, who have had recourse to us for information concerning our instructions against it.

We have been asked repeatedly: Whether, after the issuing of Chap. Tenth, Part II. of our Pastoral, it has been lawful to ever absolve those who refuse to close their stores, shops, saloons, cafes, beer-gardens, &c., for business on Sundays and feasts of obligation, especially during high mass and vespers? We answer that we must distinguish: Either the parties keeping open as stated, have been warned three times, as mentioned in the Pastoral, n. 259, or they have not. The Pastoral says: "Should they not cease after a third warning, they shall be excluded from the sacraments." If, therefore, they have been warned three times, and still continue to keep open, unless there be sufficient cause to excuse them, as will be stated hereafter, their case becomes a reserved one, so far, that under ordinary circumstances it cannot be absolved without special faculties. By this we do not mean that those who keep open, but have not been warned three times, may, *eo ipso* be absolved. It is our opinion that those who keep open habitually during the hours of parochial mass and vespers, can be absolved in but very few cases, as will appear further down. The warning, in this case, must be given by the rector of the mission personally, and should only be given when there is some prospect that it will be noticed by the parties to whom it is given; and, to prevent the case from becoming a reserved one, the last warning should not be given at all, unless it be very sure that the end intended by the law will be attained.—See appendix viii. n. 7. When the parties have not been warned personally, but in general terms by publishing the law in the church or otherwise sufficiently to give them a good knowledge of it, then, either the refusal to close for business during the mentioned hours arises from a willful and premeditated disregard of the law; i. e., in contempt of the law, which we fear is but too often the case, or from other causes. If the former, it must appear evident to all that absolution cannot be given as long as the parties remain in those dispositions. If the latter, we are of opinion that cases may possibly occur in which absolution may and must be given, notwithstanding the refusal to comply with the letter of the law, provided there be no contempt; v. g.: Cases in which the parties concerned would be subject to losses or other evils which, for the time being, they cannot avert, and are not just then in a condition to bear; or for other causes which standard authors consider sufficient to justify servile work during those same hours. In all such things, it is intended that this law, like all others of the kind, shall be interpreted according to the opinions of acknowledged standard theologians; and, unless the contrary be clearly determined by the proper authority, the confessor may and should be guided by these in applying the law to particular cases. When there remains a reasonable doubt, as to what should be done in a particular case, it should, when practicable, be referred to the Bishop.

To exclude persons from the sacraments because they visit houses which have been put under interdict, in the sense given in our Pastoral, three things are necessary: 1. The visits must occur during the hours of service; 2, they must be habitual; 3, they must be in defiance of the law.

4. When we say for causes which standard authors would consider sufficient to justify servile work during those hours, we mean servile work which may be done without scandal; because when scandal is given, it necessarily comes under another rule. And in this particular there is a difference between servile work done on a Sunday, and keeping open stores, saloons, &c., on the same. Servile works may, as a rule, be done more easily without scandal on Sundays and holy days than keeping open stores, shops, &c., for business on those days. In our opinion, servile works may be excused on a Sunday, when keeping open shops can not. Servile works may be done by a single person, and without being seen; and

when it is seen, the excuse for it is generally seen also. Neither, as a rule, is the case with keeping open for business on Sundays and holy days, especially during the hours of parochial service. Further, servile work does not, by any means, furnish either the remote or proximate occasions of sin which the keeping open of stores, bar-rooms, saloons, &c., for business does. See on this point Pope Nicholas I.; Benedict XIV.; St. Thomas, whom we quote n. 258, Pastoral, Part II. We hold, therefore, that, as a rule, it requires stronger reasons for keeping open stores, saloons, &c., for business during morning and afternoon service, on Sundays and holy days than for doing servile work. Let confessors, therefore, be on their guard, lest, as the Council of Trent (Sess. xiv. de Poenit.) says, by being too indulgent, they be made partakers in other men's sins: "Ne si forte peccatis conniveant et indulgentius cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur."

5. After having given the above decision, we were asked, whether it be lawful to follow the most lax opinions of theologians on the force of this law. We answer: It is not lawful; for we have positive and undisputed authority to the contrary; v. g.: Formerly it was held by many, we suppose by all who held that only servile works are forbidden on Sundays and feasts, that the laws prohibiting stores, shops, &c., to be kept open for business on Sundays and feasts, if they ever existed, had long ago ceased to bind, and were abrogated by well established and legitimate customs to the contrary. Benedict XIV. in his Bull *Ab eo Tempore* of Nov. 5, 1745, quotes many authors in favor of this opinion, amongst them some of the best standard authors of the Church; for example, Cajetan, Sylvius, Suarez, &c. Others of equal authority; v. g., Schmalzgrueber and others, as may be seen from the same document, maintained that the laws forbidding buying and selling on the ordinary Sundays and feasts of obligation during the year, were in full force, and consequently binding on those days; but were abrogated by contrary customs, and did not bind on Sundays and feasts which might occur during the time of great annual fairs; and for this reason, and on account of the heavy losses and great inconveniences to which corporations and individuals would be subject, if fairs and places of business were closed on those days. The Sovereign Pontiff, after hearing, reading, and consulting, the instructions of his predecessors, the declarations of sacred congregations, and all that was given as favoring the above, set aside all those opinions as being unfounded, too

lax, and opposed to the laws and practices of the Catholic Church from the beginning; and declared that, for the same reasons for which servile works were forbidden on Sundays and holy days, it was also forbidden to keep open for business on those days, even when they occurred during large and extensive annual fairs; and this, not because buying and selling are servile works, but because they prevent people from sanctifying the Sunday and feasts as they should. Further, that the customs to the contrary, however ancient they might be, have not the shadow of ecclesiastical law in their favor. Here are his words: "His omnibus seorsim positis . . . significandum vobis esse censemus: Primo, Mercatus, et nundinas festis diebus non licere . . . Id autem pronunciamus, non quia vendere, ac emere sit opus servile, ideoque vetitum diebus festis; sed quia actiones hujusmodi impediunt et distrahunt Christifideles a cultu divino, ad quem dies festi sunt instituti; Secundó, Antiquum profecto esse abusum mercatuum, itemque nundinarum iisdem diebus; Tertio, Ecclesiasticis legibus quovis tempore illas fuisse vetitas; Quarto, Hujusmodi justas sanctasque leges caruisse effectu." It is therefore certain: 1. That buying and selling, and all other occupations which prevent people from sanctifying the Sunday and feasts of obligation, especially when they hinder the faithful from attending the morning and afternoon service of the church, are forbidden on those days; 2. That these and all other occupations including servile works have been forbidden by ecclesiastical laws from the beginning: "Ecclesiasticis legibus quovis tempore illas fuisse vetitas." To prove what he says, the Pontiff quotes from the Fathers of the early ages of the Church, from Popes, especially Nicholas I., from councils and declarations of Sacred Congregations, and finally, from the Catechism of the Council of Trent which, explaining the words: "Thou shalt do no work on it (the Sabbath)" expressly says, that servile works are forbidden on the Sabbath day, not because they are evil; but, because whatever interferes with divine service on that day, unless it be absolutely necessary, is forbidden: "These words" says the Catechism of the Council of Trent, "teach us (not Jews, but Christians) in the first place, to avoid whatever may interfere with the worship of God on the Sabbath day; and hence it is not difficult to perceive that all servile works are forbidden, not because they are improper or evil in themselves, but because they withdraw from the worship of God, which is the great end of the commandment." 4. It follows further from the words of the Pontiff, that all customs to the contrary, have not weakened the law in the least. The learned Pontiff then, notwithstanding all arguments in favor of the abuses, and difficulties thrown in the way of the law, and objections made to it, commands the Bishops to see that it be strictly observed, at all times, but more especially during the morning and afternoon service of the Church: "Id ipsum, venerabiles Fratres, et vos agite. Constituite, auctoriate Nostra, matutinas et vespertinas horas, quibus festo die, quo nundinae habentur, claudi debeant apothecae (stores, shops, cafes, saloons, &c.,) nec publica possint exerceri commercia, ut qui ad nundinas confluxerunt, missae sacrificio, et divinis officiis intersint, aliisque Christiani soperibus festum sanctificent. Vigilate, ut omnia plene, et exacti impleantur." These words of the Sovereign Pontiff leave no doubt about the existence and force of the law; nor do they leave any doubt with regard to the course we have to pursue in its application. They also show what things must be avoided on Sundays and feasts of obligation, and the ends for which they must be avoided. When we read what Popes, Bishops, and Councils, have said and written in condemnation of buying and selling, amusements, &c., on Sundays and feasts, we are surprised to see how quietly most authors get over this matter by simply stating that, strictly speaking, only servile works are forbidden. It must, therefore, appear evident that it is not lawful to follow the most lax opinions of theologians on the force of this law. For other proofs on this particular head, see our Pastoral, Part 2d, nos. 256, 257, 258.

6. But, it may be asked: Is it not too severe, and going too far, to refuse the sacraments to those who will not close their stores, shops, beer-gardens, saloons, &c., for business during service on Sundays and holy days of obligation?

We answer that, in our opinion, it is neither. For, the sacraments must be refused to those who are not worthy to receive them. To receive the sacraments worthily we must not only have contrition for sins committed, but we must be determined to avoid, at least all grevious sin for the future: Now, the laws which forbid those things which profane the Sunday and feast of obligation, as all know, from some cause or other, frequently, yes, as a rule, bind under pain of grevious sin. We say they bind under pain of grevious sin; because a law binds greviously in proportion as the evil it forbids is grevious: Now, no dutiful Christian will deny it to be a great evil to keep stores, shops and saloons open for business on Sundays and feasts, especially when such is continued during high mass and vespers: Benedict XIV. and other Popes call it a pernicious abuse, a grave evil, a detestable abomination which must be removed: "Perniciosus abusus, grave malum, et detestanda abominatio." The laws forbidding such must, therefore, be observed, when possible, even at considerable inconvenience; and, if necessary, at some, and may be, even at considerable, pecuniary loss. Those who, under such circumstances, are not prepared to put up with such inconvenience and loss when they are well able to bear them, but will violate the laws rather than suffer such, are not determined to avoid grevious sin; they are rather disposed to commit it: they are, therefore, even when viewed in this light, not disposed to receive the sacraments: they can, therefore, under such circumstances, not be admitted to them. It can, therefore, not be said that the law in question is too severe, or that it goes too far. Besides, there are other reasons for which the sacraments may and should be refused, even when there is no willful attachment to mortal sin; v. g., evils to be averted, as stated, scandal to be avoided, the greater public or even private good to be effected, &c. All theologians are supposed to know these things. Now, the evil to be averted, the scandal to be avoided, and the public and private good to be effected, by the laws in question, are great, as we have seen. As a rule, therefore, it cannot be too severe to exclude from the sacraments those who will, unless for very grave reasons, continue to violate these laws.

Again, that law which the Sovereign Pontiffs command to be obeyed, and the punishment which they order to be inflicted on its violators, are not likely to be too severe, or to go too far: Now, the Sovereign Pontiffs have commanded the laws in question to be obeyed, and have ordered their violators to be punished, if necessary, with the severest ecclesiastical censures and other punishments. It, therefore, cannot be too severe to refuse the sacraments to such. In addition to what we have given in confirmation of this, we shall here quote what we find on the subject in the Bull *Paternae Charitatis Officium*, issued by Benedict XIV., Aug. 24, 1744, by which the learned and holy Pope, under pain of the severest censures, &c., commands the residents of Sinigaglia to keep their stores, shops, cafes, saloons, &c., closed on the Sundays and feasts of obligation which may occur during their world renowned annual fair, as they do on the Sundays and feasts of obligation during the rest of the year, notwithstanding the customs of many centuries to the contrary, and the losses and inconveniences to which this may subject them. The language of the Pontiff is as

follows: "Nos igitur ex commisso Nobis pastoralis sollicitudinis munere, *tam pernicioso abusui, et gravi malo* opportunum remedium afferre, *et detestandam hanc abominationem* e medio dilectae Nobis civitatis Nostrae auferre cupientes, motu proprio, ex certa scientia. et plenetudine potestatis, hac Nostra in perpetuum valitura sanctione decernimus ac constituimus, et apostolica Nostra auctoritate mandamus ac jubemus, ut tempore nundinarum, quas in posterum in praefata nostra civitate de more habere volumus, festi dies pie sancteque, perinde ac reliquo totius anni cursu, a Christifidelibus colantur, officinae, ac tabernae claudantur, nullaque publice exerceantur commercia, stipulentur contractus, neque alia omnia fiant, quae in caeteris anni festis diebus a Christifidelibus peragi prohibentur, eo potissimum tempore, quo in majori ecclesia sacra Missae solemnia fieri, et Vesperarum divina officia celebrari, et praedicatio verbi Dei haberi consuevit: mane scilicet ab hora decima tertia usque ad meridiem, post meridiem vero ab hora vigesima prima diei usque ad occasum solis; et per totum dictum temporis spatium omnes Christifideles ab operibus servilibus, ad quae peragenda nulla necessitas cogit, omnino abstineant, sed ab omni terrena cura, et temporali sollicitudine liberi et vacui ad ecclesiam pergant, &c." Now, here are the punishments to be inflicted on the violators of the law: "Si qui autem temerario ausu, Dei, et ecclesiae praecepta contemnentes, hanc Nostram constitutionem transgredi tentaverint; volumus, ut omnibus, et singulis subjiciantur poenis, ac censuris alias a Nobis, nostrisque praedecessoribus contra inobservantes, temerantesque dies festos statutis, ac determinatis, quas, quatenus opus sit, contra eosdem delinquentes rursus sancimus, constituimus, ac determinamus."

Let such as get up excursions, pic-nics, fairs, or other festivals, on Sundays and feasts of obligation, read the above attentively, and understand it well. If they disobey the laws against such, the Sovereign Pontiff wishes and commands them to be punished; and the punishments to be inflicted, are the censures of the Church, which are suspension, excommunication, interdict and other punishments, as the nature of the case may require. And what is said of laymen who do those things which keep people from mass and vespers on Sundays and feasts of obligation, must, a fortiori, be applicable to clergymen who, by omitting those offices, prevent their people from attending them. We hold, and this is not the first time we mention it, that rectors of missions, and others having charge of souls, are obliged, sub gravi, to have vespers, if practicable, and if not practicable, then to have other devotions as prescribed by our Pastoral, on all Sundays and feasts of obligation, even when but five or six persons attend; and there can be no doubt about their laying themselves open to the above named censures in case they refuse to comply with the law. But the conclusion we wish to arrive at is this: If it be not too severe to command, under pain of the mentioned censures and other punishments, the transaction of secular business to be suspended, and taverns, &c., to be closed, at least during divine service of Sundays and holy days, on such an occasion, when, as the Pontiff says, Jews and Gentiles, and people from all parts of the world crowded the city of Sinigaglia; it must be less severe, and by far less painful, and connected with much less loss and inconvenience, to have such business suspended, and shops, &c., closed, as above, on the ordinary Sundays and feasts of obligation during the year. It cannot, therefore, be either too severe or going too far to refuse the sacraments to those who will not close on those days.

N. B. We say above, that rectors of missions, &c., are obliged to have the afternoon services of the Church, even when but five or six persons attend. The intention is to keep up the regular order of divine service established in the Church. For this reason, the Sacred Congregation of the Council decided, A.D. 1713, that catechetic instructions should not be omitted for even one Sunday in the year; and again, A.D. 1744, that it should not be omitted, even if there were but one person present. How, therefore, can the whole afternoon service of the Church be omitted on the plea that but few attend? A late decision says that the ordinary may dispense with the catechetic instruction once in a while, but only for very grave reasons. We do not believe that he has the same right to dispense with the afternoon services of the Church: the moral impossibility of having them can be the only excuse for not having them.

7. But, it may be objected that Benedict XIV. directs his instructions only to certain countries and cities; the law, therefore, of which he speaks, is not applicable to us.

We answer that, if there were question of a special law which the Pontiff made for certain countries and cities, the objection might stand. But this is not the case. Even, therefore, if the instructions mentioned, were directed to only certain countries and cities, it would not follow that the law on which the instructions are given does not bind us. The Pontiff does not speak of any special law, nor does he make any new law at all; but simply proves that a law, which he says, has existed in the whole Church from the beginning, has not been abrogated by contrary customs of certain places, but binds them, as it does the rest of the world: It is, therefore, applicable to us also, and consequently binds us.

8. It has been objected that, if stores, shops, bar-rooms, and saloons, be closed, as the law requires, boarders, guests, and others, many of whom are not Christians at all, who occupy such places as sitting rooms, must go elsewhere for shelter, which must make things very unpleasant.

We answer that there is no necessity whatever for these persons to seek shelter elsewhere on this account. Closing for business during certain times, does not necessarily mean to drive people from their homes or sitting rooms during such times; nor does it mean that hotel, tavern, or livery stable keepers, shall refuse arriving and departing travelers and their teams the attention which they need: it simply means that there shall be no buying or selling, or retailing, of goods, liquors, &c., and no playing at cards or other such like games during those times. In our opinion, it would facilitate things considerably, and prevent much unpleasantness, if those carrying on such establishments, would, at least when the hours for going to church come, expose, or hang up, in a conspicuous part of the room, a sign on which strangers present, could see, that business is suspended during such hours. Catholics, of course, should, if practicable, be at church during such times.

9. But, suppose it be very inconvenient for mechanics, farmers, and others, to make their purchases on other days of the week: What then?

The Sacred Congregation of the Council has declared that the plea of people being at work the whole week and can, therefore, only come to town on Sundays and holy days, to make their purchases, is not a sufficient for keeping stores, &c., open on those days: "Contendebant mercatores Barchinonenses, vendere posse merces suas diebus festis, consuetudine fulti immemorabli, rite probata, ac etiam speciem, et imaginem necessitatis praeseferente. Finitimorum siquidem locorum incolae reliquis hebdomadae diebus victui quaerendo, ac laboribus intenti, nonnisi die festo ad urbem accedebant." S. C. C., die 13, Maii, 1669, respondit: "Id mercatoribus non licere quacumque consuetudine immemorabili nequaquam obstante." The same answer was given March 27, 1683, and again May 2, 1711. —See Bull *Ab eo Tempore*, nos. 23, 24.

10. It is objected again, that non Catholic merchants, saloon keepers, &c., keep open for business during mass and vespers on Sundays and holy days, and if our people close during those hours, their customers will leave them and go to others.

We answer: If this be taken as a sufficient reason for keeping open on Sundays and holy days, during mass and vespers, then the time is not far off when our Catholic mechanics, laborers, servants, &c., will be excused for working on Sundays as they do on other days of the week. For, as soon as the American Protestants will cease to sanctify the Sunday; which time is approaching in proportion as they are losing their Protestantism, they will make no difference between Sunday and other days: our people who work with and for them will then attend an early mass for some time, and go to work after it; finally, they will cease to go to mass altogether. This has happened, and is now going on in parts of Europe as truly as we have described it, and it is fast coming to this in this country, as all must observe who have given attention to these things. What a shame for Christians to have recourse to such excuses for the profanation of the Lord's day! Jews, though they have the name of being much more greedy for money; and though Saturday be the best day of the week for business; wheresoever they may be found, they keep closed for business on that day, though all others keep open. What a shame, we say, for Christians! Let us, therefore not deceive ourselves: it depends on the Catholic clergy and their people whether the sanctification of the Sunday, as God and the Church command it, be perpetuated to future ages or not. Whilst we firmly believe there is nothing lost by suspending business, to sanctify the Sunday and feasts of obligation, we rely very little on what is gained by not doing so. We have never given special attention to saloon keepers in this regard, but we have known several, we hope there are many such, who without being called on to do it, always closed their saloons during mass and vespers, at least on Sundays, perhaps on feasts also. Those of this kind whom we knew and since have died, died well; and their heirs are, and unless signs deceive, will remain, in undisturbed possession of the property which was left them. We have known many others who did not close during these hours: they made plenty of money, but without a single exception, as far as we recollect, after death, their property disappeared, no one knew how; and in quite a number of cases, their heirs were reduced to a want. The Lord says: "Keep my Sabbaths, and reverence my sanctuary (go to church). I will give you rain in due seasons, and the ground shall bring forth its increase, and the trees shall be filled with fruit, &c. But if you will not hear me . . . . I will quickly visit you with poverty. . . . . You shall sow your seed in vain . . . . I will set my face against you . . . . Your labor shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit."—Levit. xxvi.

11. It is clear, therefore, that, as far as we are concerned, we have no choice in the matter: we cannot without doing violence to our conscience, and making ourselves guilty of a grave breach of duty, give any one permission to act against the established practices and laws of the Church in this respect, any more than we can give permission to do servile works under the same circumstances. We have been surprised that the one should ever have been asked of us more than the other. Nevertheless, whilst we are obliged to insist on the observance of the law, and to employ every just means, even the refusal of the sacraments, to attain this end; for reasons given in Appendix viii., n. 7, above quoted, we must be careful not to go to further extremes, particularly with the class of men with whom we have to deal with here, especially in those places where the evil to be cured, is most common, and most deeply rooted. Bened. XIV., notwithstanding the censures he hurls against the violators of this law, says on this subject: "Quia malum universale est, ac alte radices egit; opus est prudentia, et maturitate, ne fructu careat medela, ac vulnus exasperet: Quod possumus exigendum est, non quod optamus."—See above Constit. *Ab eo Tempore* St. Augustine writing to Aurelius, Bishop of Carthage, who had to deal with like abuses, which in his time afflicted the whole church of Africa, regarding the clergy (Epis. 22) says that they may and should have recourse to severity where the number of transgressors is small; but must proceed with great circumspection when they have to do with the multitude. Of the latter he says: "Magis docendo, quam jubendo; magis monendo, quam minando; sic enim agendum est cum multitudine. Severitas autem exercenda est in peccata paucorum." And even where the cases are few, when it becomes evident that we will do more harm than good by forcing the matter; v. g. by invoking censures, &c., we must not give up, but relax our efforts till a time when they may be applied with better effect. But we must carefully bear in mind that it is not consistent with our calling to publicly have amongst our special friends, and least of all, to make trustees or other officers of

the church of those who refuse to comply with these laws. Such conduct scandalizes, not only our good people who complain of it, but even Protestants, who very justly criticise it.

12. We have reason to believe, that, with perhaps one or the other exception, our priests have done their best, to have the law observed; and some have succeeded so well that, not only Catholics, but even non-Catholics, close for business in the forenoon and afternoon during the hours for service; and in two cases, at least, the Protestants advanced so far, to accommodate us and the public, that they changed their hours for service, so as to have service in all the churches during the same hours. Other clergymen have worked equally well for the sanctification of the Lord's day, but with less success: their reward will be no less on this account. With regard to those who have not done their whole duty in this respect, if there be any such, it must be clear that neither God nor his Church can be satisfied with them. We must say of them what the scriptures (I. Mach. v.) say of certain undutiful Jews: "Ipsi autem non erant de semine virorum illorum per quos salus facta est in Israel." Let us, therefore, labor hard, and do all in our power, to have the Sunday and the feasts of obligation sanctified in the manner prescribed by God and his Church. Let us not deceive ourselves; our success in the ministry will depend, to a great extent, on the attention and labor which we shall devote to this cause: "Keep my Sabbaths and reverence my sanctuary."

N. B. Speaking of those, in n. 3 above, who have been warned three times, but continue to keep open for business notwithstanding, we say that, unless they have sufficient cause to excuse them, they cannot, under ordinary circumstances, be absolved without special faculties. We wish to add here, that, unless the cases be very bad, such as we have sometimes had in small country congregations where such houses were near the church and caused a good deal of annoyance; when they have submitted, absolution may be given without calling for special faculties. The same may be done, in this case, when there is a doubt, as to whether special faculties should be called for or not.

13. Our clergy, secular and regular, will please hereafter send us, annually with the annual account, the names of the Catholics of their respective missions, who, whilst they continue to attend church, keep open for business on Sundays and feasts of obligation, in a manner forbidden by our instructions. They will have the goodness

to publish every year that they have to do this. They shall also give us the same information verbally, when we visit their missions for confirmation; and let us know what they have done to put a stop to the abuses against which we have written. So that, by thus uniting our efforts on the same good cause, even if, through no fault of ours, we should not attain the desired end, we may be able, in due time, to give a good account of ourselves to Jesus Christ, the great Shepherd and Bishop of our souls.

Given at Alton this 19th day of December, 1881.

† PETER JOSEPH BALTES,
Bishop of Alton.

N. B. Place this into Pastoral, Part II., between pages 186 and 187.

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ANSWERS TO VARIOUS QUESTIONS.

To avoid unnecessary embarrassments, the clergy will please remember what all are supposed to know; viz.: (a) Cases upon which a new law remains silent must be treated according to the law or custom which existed previous to this new law; (b), What is not clearly revoked or changed by the new law, remains in force according to the old status. If this be observed, some will spare themselves perplexities for which there is no call whatever. We draw attention to the following, on which we have been consulted:

1. Only one bell shall be rung for the *Regina Coeli*; it is rung without a pause or interruption.—See (2) of n. 94.

2. For a high mass of a private character; i.e., a high mass engaged by individuals as is usually done when it is celebrated on an ordinary week-day, a larger bell should be rung than for a low private mass.

3. When the high mass is to be celebrated on a week-day of special devotion, and concerns the whole place or congregation, V.G., the feast of the Sacred Heart, of Mater Dolorosa and such like feasts, particularly if it be celebrated before nine o'clock, propter solemnitatem, two or three bells may be rung as for the mass of a Bishop.—See (3) of n. 94. If it be of a still more solemn feast, but not one of the suppressed holy days mentioned in n. 262, particularly if the mass be celebrated later, the sign may be given as for nov~~i~~enas, May-devotions, &c.—See (9) of n. 94.

4. For high mass and vespers during missions and such like celebrations, on week-days, to avoid too much ringing, the bells shall be rung as for nov~~i~~enas, &c. For the opening and

first day of the mission, whether it be on a Sunday or week-day, the bells shall be rung as for a feast of the first-class.

5. When the principal solemnization of a suppressed feast is not transferred, but kept on the feast itself, the bells shall be rung on the eves of such feast and on the feast as if it were not suppressed.

6. When there is a funeral without a mass, the bell or bells, as the case may be, shall be rung or tolled for it, before it arrives and after it has left the church, as if there were a mass; i.e., before mass as given in (11) of n. 94, and for at least a quarter of an hour after it has left the church. The same may be observed when a body which is entitled to a Christian burial cannot be brought to the church. The tolling of two or three bells must be reserved to those mentioned in this n.

7. For a solemn requiem high mass with deacon and subdeacon when there is no funeral, the bell or bells, as the case may be, shall be rung and tolled as in (11) of n. 94. What relates to the funeral after leaving the church, shall be omitted in this case. When the mass is not solemn as stated, there shall be no tolling, but the sign for mass shall be given as usual, by a smaller bell for an unmarried person and a larger bell for a married person.

8. At the exposition of the Blessed Sacrament, the celebrant shall only then be assisted by a deacon or another priest, when the former wears the cope; consequently, when the exposition takes place as in n. 180, he can have such assistance only at the end, when the Blessed Sacrament is to be replaced into the tabernacle.

9. At Benediction the Blessed Sacrament shall be incensed but twice; consequently, when it is incensed at the beginning, and again at the *Tantum Ergo*, it shall not be incensed at the *Genitori*.

10. The clergy must publish the hour of the night after which women's confessions cannot be heard in the Church unless they be accompanied by some one to protect them, as in n. 155; they are, however, when a woman presents herself for confession after that hour, not obliged to ask her as to whether she have the required protection; it may generally be presumed that she has such.

11. When better attendance can be secured by having May-

devotions in the morning, they should be held in the morning, except perhaps on Sundays and solemnized feasts: it is always better to have them in the morning during the novena of the Sacred Heart. When held in the morning the form given by us for the evening must be abbreviated.

12. What is said in n. 145 of the number of persons required for the exposition of the Blessed Sacrament for benediction, is not intended for the same on the feast and during the octave of Corpus Christi. In the latter case benediction is a part of the office which should not be omitted in cathedral and parochial churches.

13. When there is question of reciting the beads before mass, May and other devotions, though all should be invited to be present at such, nevertheless, all are not supposed to come; it is only intended that the beads shall be recited by those present, whilst the others are coming to the church. Where there is but one priest, he is not supposed to recite the beads with the people; when he can have no one to do this for him, this exercise may, and in our opinion, should, as a rule, be omitted.

N.B.—The clergy will please continue to call for such information and explanations on our last Pastoral as they may need. In cases of doubt about the meaning of a passage, they will please, after calling for an explanation, continue to perform the function according to their former custom till the doubt be removed.

Given at Alton, June 5th, 1880.

†P. J. BALTES,
Bishop of Alton.